

THE PACIFIC

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Volume LII.

SAN FRANCISCO, FEBRUARY 6, 1902.

Number 6.

Endure and Hope.

Stand firmly. Do not yield nor quail!
Force back the cry, let hope prevail;
Or brace thyself the worst to meet,
Even defeat.

The victor is not always blest;
Thou canst lie down and take thy rest,
A nobleman, though dispossessed.

Meet the fierce onslaught. See, it comes
With flashing swords and roll of drums:
Summon thy courage and thy faith
For life or death.

This is no time to faint or fear,
See how the foemen hosts appear;
O, knight of Christ, be valiant here.

Lose not thy faith in mists of night,
Keep thy face forward to the light;
The soldier must not fearful be—
Christ is for thee!

A little while be brave, stand fast;
Day breaks, the trouble soon is past;
Those who endure are crowned at last.

—*Marianne Farningham.*

THE PACIFIC

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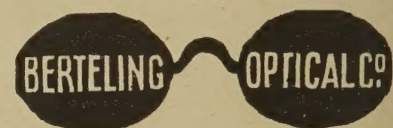
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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, February 6, 1902.

"Every Man Has His Price."

In an article on Chinese exclusion published in The Pacific this week there is reference to the Hon. John W. Foster as the paid attorney of the Chinese in the fight that is being made against the re-enactment of the present exclusion laws. We confess to not liking that expression, "a well-fed special attorney." Knowing well and esteeming highly the writer of that article, we cannot conclude otherwise than that the expression was given rather thoughtlessly. But it bears with it, nevertheless, a sneer and a reflection upon the one who was shown in The Pacific last week to be a man of fine character, than whom no one has of late been more honored by being called to places of trust and responsibility in the affairs of the nation. These expressions "paid attorney" and "well-fed attorney" savor too much of the expression, "Every man has his price"—meaning that he can be bought if money enough is put up. Such certainly has been the intent when such reference has been made to this honorable gentleman in the columns of San Francisco dailies. Every man and paper making that expression deliberately does it with the intent of belittling Mr. Foster in the estimation of the people, and with the hope of weakening the cause which he represents. For this reason, and because there is a prevalent disposition to question the motives of even the best of people, we cannot allow the expression, with its sneer and imputation, to be made in the columns of The Pacific, even thoughtlessly, by a friend, without comment thereon.

There is far too much questioning of the motives of men and women everywhere today. It bodes no good for our future as a people. In politics it has become such a vice that the young people in our homes are in serious danger of growing up with the belief that a large majority of men in public life are, if not knaves, certainly not of such character as to be worthy of respect. If we believed the things that are often heard from the lips of the campaign speaker and read in the party newspaper we should despair of the republic. Some people do believe these things, unfortunately; hence the anarchy that threatens the nation.

The paid attorney! What of it? Was not Abraham Lincoln often a paid attorney and a well-fed one? But, no one threw brickbats at him because of it. This is the

testimony of history concerning him as a lawyer: "He had no interest in the establishment of anything but justice; and injustice, even if it favored him, could give him no satisfaction." Once a stranger called at his office to secure his services. After considerable of his valuable time had been taken in stating the case Lincoln surprised the man before he had concluded by saying abruptly: "I cannot serve you; for you are wrong and the other party is right."

"But that is none of your business," said the man, "if I hire and pay you."

"Not my business!" Mr. Lincoln exclaimed. "My business, sir, is never to defend wrong if I am a lawyer. I never take a case that is manifestly wrong."

And then he continued: "There is no reasonable doubt that I can gain the case for you. I can set a whole neighborhood at loggerheads. I can distress a widowed mother and her six fatherless children, and thereby get for you six hundred dollars, which rightfully belongs as much to the woman and her children as it does to you. But I won't do it. Not for all you are worth. You must remember that some things which are legally right are not morally right. I shall not take your case."

And Dr. J. G. Holland says, in his biography of this great and good man, that he always refused to accept fees from those whom he advised not to prosecute. Once, in the very midst of an important case, Lincoln discovered, or thought that he had discovered, that his client was in the wrong. It was his to make the plea in the case. He refused to do it. His associate made it and won the case. So thoroughly was Lincoln of the opinion that their client was wrong that he would not accept a cent of the nine-hundred-dollar fee which was paid.

In another case Lincoln ascertained that his client had deceived him. The opposing side "proved a receipt covering the entire cost of action." Lincoln disappeared suddenly from the court room. When his absence was noticed and the judge had sent to his hotel for him Lincoln sent back word: "Tell the judge that I can't come; my hands are dirty, and I came out to clean them."

In his first case in the United States Circuit Court Mr. Lincoln said: "This is the first case I have ever

had in this court, and I have therefore examined it with great care. As the court will perceive in looking at the abstract of the record, the only question in the case is one of authority. I have not been able to find any authority to sustain my side of the case, but I have found several cases directly in point on the other side. I will now give these, and then submit the case."

It is not surprising that there were those who called him crazy, not knowing that a court is for the establishment and administering of justice and that it is the duty of the lawyer, as well as the judge and jury, to aid in the accomplishment of that purpose. Grand character! What wonder that Lincoln—

"* * * Moving up from high to higher,
Became, on fortune's crowning slope,
The pillar of a people's hope,
The center of a world's desire!"

Do some of our readers say that Lincoln was an exception as an attorney? Perhaps he was an exception, in some ways, as an attorney. He was an exceptional man all around. But he stands not alone in the legal profession in his efforts to secure justice regardless of consequences. We can fill up the list; but space will not allow us to enter into detail. Suffice it to state here that the present writer, before entering journalism, spent nearly two years in reading law and was in intimate association with lawyers during that time and for several years afterward as editor of a political paper. In general, those lawyers were not found to be deserving of the imputation carried in the words, "paid attorney." Nor do we believe that the members of the legal profession in general deserve any such imputation. That eminent jurist, Judge Cooley of Michigan, once said: "In all his studies the law student must not forget that he is fitting himself to be a minister of justice; that he owes it to himself, to those who shall be his clients, to the courts he shall practice in, and to society at large, that he cultivate carefully his moral nature to fit it for the high and responsible trust he is to assume."

Says Lewis Ransom Fisk, LL.D., in an article on "The Legal Profession": "It is a very common belief that trickery is a necessary incident to the practice of law; that lawyers not only on occasion make wrong appear to be right, but that, standing by their clients, they are obliged to do this. Nothing is further from the truth. A lawyer has no right to pledge his client anything further than that he will stand by him and see justice done. There are strong temptations, as in every other vocation, to take advantage of conditions to win his case. The inclination to do this is very powerful, sometimes, and many are overcome by it. But to yield is weakness. Honesty, a strict fairness, adds to a lawyer's power. It gives an advantage in every case he tries. Surely, as law is expected to conserve public order and protect the rights of the citizen, every member of the legal profession can meet his obligations to the State only as he seeks to make right triumphant. He not only has a standing to maintain, but in an im-

portant sense is an officer of the court, and is expected to co-operate to secure the ends of justice."

But, of course, the Hon. John W. Foster is not an attorney-at-law. He is merely an attorney for the Chinese Minister in presenting the exclusion matter to the Senate committee as it is regarded by the Chinese and by many thoughtful people in the United States. What, in view of his reputation and character, should we expect from him as such an attorney? Simply a fair presentation of the truth in the case as God has given him to see the truth, if he believes in the cause of the opposition, as we have reason to believe he does. If not this, then such care for the ones whom he represents that their case will be fairly before the committee and all their presentations and claims have due consideration. There is nothing dishonorable in this. Indeed, for any man, who might be called upon to act in such capacity, to do less would be to act dastardly.

Oh, no, there is no reason for the public to think that the heart of the man who appears for the cause of the Chinese Minister is not in the cause for which he appears; nor that he is working simply for the fee, regardless of where the right may be and as such a worker may be expected to show himself a trickster—give, in other words, the money's worth.

There are not a few people in the world who need to get away from the thought that "every man has his price."

The man who stood at the head of the New York Times when the Tweed infamy was at its height did not have his price. Victor Emanuel, when Marshal Radetzky endeavored to bribe him to desist from his attempt to liberate his country, did not have his price. Said Emanuel then, "My house knows the road of exile, but not of dishonor." The man who today occupies the responsible position of Secretary of the Treasury, the Hon. Leslie M. Shaw of Iowa, never had his price. Once, his name was placed on the directory board of an investment company which had bought and had placed on sale a large tract of timber land in Mexico. He was an investor in the speculation, having been induced into it by friends. When prospective buyers wrote to him as to the advisability of investing he wrote back that he knew nothing personally of the matter and had gone in simply for accommodation. When a promoter confronted him with some of these letters and said, "We can't sell stock to men you write to in this manner," the governor rejoined, "But, that is the truth about it." "That is what we don't want you to be writing," said the promoter. "Then, take my name off your directory list at once, sir," said Mr. Shaw. And it went off.

If there are any pessimists standing around voicing such questionings as are herein considered, intimating that men are conscienceless and that the general trend is toward "every man for himself and the devil take the hindmost," we would pull their coattails as Sojourner Truth pulled that of Frederick Douglass, along with the exclamation, "Frederick, God is not dead." And, every man does *not* have his price.

Chinese Exclusion Again.

This week The Pacific will close, for a while at least, the discussion in its columns of the Chinese exclusion question. Both sides have had a fair presentation. It is not likely that anything new can be said by the ordinary writer. Editorially there may of course be brief comment, from time to time, as the consideration of the question goes on at Washington and in the newspapers. It is but right that it should be stated here that the reverend gentleman whose convention speech and writings on this subject were considered in The Pacific last week has not been refused place for something in reply this week. He feels, however, that he has had his "say," and that to continue the discussion would not be profitable to the readers of the paper.

Space is given this week to an article by the Rev. Jee Gam, who has not had opportunity to reply heretofore to criticisms of his article a few weeks ago. This may draw something from Mr. Rader. If so, it will be published. Mr. Jee Gam, evidently, is considerably stirred, especially so by that child murder allegation.

Deacon D. Gilbert Dexter of the First Congregational church of San Francisco has in this issue a well-written and able article on the subject. It does not, however, throw any new light on the problem.

As to the "open door," The Pacific does not find very many people in the United States who favor unrestricted immigration from any country. The writer of the article is unquestionably right in the declaration that the opening of the door to everybody "has borne fruit of most wretched quality."

As to a trip through San Francisco's Chinatown, the present writer has to say that his trips from the editorial office to the place where The Pacific is bound and mailed each week take him through Chinatown. But for the stench that his nostrils can hardly stand—these are encountered not in Chinatown, but along certain streets below Chinatown. We speak with thorough knowledge of Chinatown when we say that there is a vast amount of twaddle indulged in concerning it; and that there are far worse places in the slum districts of every one of our great cities. And Chinatown can be made far more presentable than it is if San Francisco will set about its renovation. And the vile places that are corrupting the American youth and manhood are not found in Chinatown.

As to citizenship for the Chinese! The article we are now considering states that when any people, of whatever name they be, come to this country with a desire to become intelligent citizens of the country, with the purpose to learn the customs and assume the garb in all respects of Americans, then there should be no hindrance to their reception. But we should oppose the coming of any nationality who do not propose to become citizens and assume the duties of citizenship intelligently."

In part this position is well taken. But what will some of our good friends from European countries say

about it? They who have been here for years and have not yet become American citizens. Shall we run them out of the country, and put up the bars against every one not yet here who will not swear on his announcement of a desire to enter, that he will become a full-fledged American? We think this would push overboard at once a well-beloved brother in the First Congregational church of San Francisco, who in writing on this exclusion matter in The Pacific recently, stated that he was not an American citizen.

But as to the Chinese, our laws exclude them from citizenship. Everybody else under the sun but the Chinaman is welcomed to citizenship. General O. O. Howard wrote recently that a fine Chinese merchant in Portland, a man who carries on there a large business and who has paid many thousands of dollars of revenue into the United States treasury, and whose record is one of integrity, said to him: "General Howard, I have been thirty years in this country and have done my duty as a merchant and a member of society. Why cannot I become a citizen of the United States? All my interests are here and I love the country as a place to live in, but do not like to be excluded from the privileges that others enjoy under the flag."

There are thousands of intelligent, honorable Chinese who would be American citizens in short order if that privilege were extended to them. But they are excluded from citizenship. Shades of the Declaration of Independence! It is not surprising, when we consider this and the damnable treatment they have had at the hands of some of our people, that they have not more readily adopted our garb and customs and assimilated with us. Let any one name, if he can, any nationality that would have done this under such circumstances.

Our understanding of the position of Mr. Ho Yow, the Chinese Consul, is that he is in favor of the re-enactment temporarily of such provisions of the old exclusion act as are not contrary to our treaties with China. It is the same as that of Mr. Wu Ting Fang, the Chinese Minister, and that of the Hon. John W. Foster, his attorney.

As to that article in the San Francisco Chronicle last week, dated at Hongkong, The Pacific was able to see its absurdity at once. The so-called "coolie brokers" are wise enough to know that any advance arrangements on their part to flood the United States with Chinese would be a strong argument in favor of exclusion. The reader who will swallow that article is very "gullible."

The San Francisco Examiner voices itself editorially as follows: "The stake at issue is an enormous one. With increased transportation facilities it would be easy for the users of cheap labor to import a million Chinese a year, and in one year reduce the level of American wages to the Chinese rate."

This is as terrible as was the outlook when the '49-er found "the Chinaman crouching on the sand dunes of the Pacific." The friends of the Chinese in this country are not favoring any such unrestricted immigration as would allow such a flooding of the

country. They are just as much in favor of protecting American labor as it is possible for the Examiner to be. The Examiner may go on calling them silly and goody-goody as it did when it said of some at Washington: "It is not a silly lobby except as to a few churchmen and General O. O. Howard, who is lobbying for the goody-goody people." It may sneer at the missionaries, as it does in the following from its pages: "Seven or eight Christian missionaries who think it more important to open up China than to protect America."

On what authority does the Examiner speak when it thus charges the missionaries? This was not editorially, but by its Washington correspondent, who is as much a part of the paper as he would be if he were in the San Francisco office. The Pacific protests against these false charges. The missionaries do not think that it is more important to open up China than to protect America. Any man who says that fails utterly to understand the missionary spirit.

The article in this week's Pacific from the pen of the pastor of the First Congregational church of Oakland, the fourth largest Congregational church in the United States, giving his own views and quoting in part the resolutions passed by the two General Associations of Congregational churches and ministers in California, shows where many Christian people stand on this question.

"Goody, goody!" It is well for the Christian people who do favor less drastic treatment of the Chinese than has been accorded them to know just what some of the daily papers do think of them.

We quote at this point what one of the persons called goody-goody said recently. It is from the pen of the Rev. Dr. Condit of the Presbyterian Chinese Mission, in the February number of the *Missionary Review*.

"The enforcement of this law has given rise to much outrageous treatment. Those who would land have to prove by at least two reliable *white* witnesses that they have a right to live in this country. Merchants, laborers, and all alike, when they arrive, or return after a visit home, are penned up like a flock of sheep in what is known as a detention shed. This is the long shed extending over a portion of the Pacific Mail Steamship dock, and for discomfort it is a veritable Libby Prison without starvation. There they are imprisoned without the right of bail, and denied all communication with either their own people or with Americans. I know this from more than one effort to see some excellent members of our own mission who were thus confined. There they have to await a slow investigation of their case. They have to pay their own board during the weeks, or maybe months, of this investigation; and if they have no money to put up or friends to help them, then, without any regard to their rights, they are sent back by the same steamer on which they came. A man is often imprisoned as a criminal who has committed no crime, but merely failed to find a white man to prove his right to be here. He is imprisoned, not until his guilt is proven, but until he can prove his innocence. The great

crime of the Chinese under this law is that of being a Chinaman. In this way the Chinese are discriminated against, the unjust laws are harshly executed, and the treatment they receive such as is given to no other nation under the sun. The Chinese feel this gross injustice done them by a so-called Christian nation. Need we wonder that they are so slow to adopt our ways and accept the Christianity we seek to give them?"

Only a few days ago the Rev. Walter Frear, Pacific Coast Secretary of the American Board of Commissioners of Foreign Missions, gave from his experience similar testimony. Not long ago the Chinese Minister, in an address before the students of Michigan University, said concerning the treaty of 1880: "Your President will bear me out that the Chinese government was very unwilling to make such a treaty and consented only after a great deal of persuasion. The treaty thus concluded expressly states that 'the limitation shall be reasonable, and shall apply only to Chinese who may come to the United States as laborers, other classes not being included in the limitation.' What has happened since? We find that laws have been enacted one after another, each being more severe than the one before, against Chinese laborers; but the most surprising fact is that the exclusion laws, as now interpreted, by the judicial officers and carried out by the customs officers, has the effect, not only of stopping the coming of Chinese laborers, but also of preventing merchants and other classes of Chinese from entering the country. But, according to the opinion of a very high legal official, who had no doubt given it conscientiously, it was decided some time ago that the law prohibited the coming not only of Chinese laborers, but also of all other Chinese, except officials, teachers, students, merchants and travelers; and these, in order to be admitted, must have certificates issued by the proper officials of their own government and visaed by the American Consul at the port of departure. In consequence of this high legal opinion, a respectable Chinese, whether a banker or a lawyer, or a physician, cannot gain admission to this country, and instructions have been issued to that effect." The Minister then proceeds to say that "in many cases great hardships have resulted." The quotation from Dr. Condit's article indicates what some of these hardships are. Suffice it to remark here that they have resulted in the death of some. And all these things, despite the fact that we long ago stipulated with the Chinese by treaty that "Chinese subjects visiting or residing in the United States shall enjoy the same privileges, immunities and exemptions in respect to travel or residence as may be enjoyed by the citizens or subjects of the most favored nation."

Certainly no Christian man or woman will wonder in the face of these and yet other facts that might be added that The Pacific is not in favor of the re-enactment of the Geary law, nor of those other proposed measures still more drastic.

We are well aware that there is a difference of opinion among our church people on the subject of Chinese

Exclusion. But it is surely not improper to state that we have received many letters during the last week thanking us for presenting the matter as we have. There is a prevalent feeling that the question has not been properly before the people, and this presentation has been welcomed. Many people, by letter and by word of mouth, have heartily commended the position of *The Pacific*. Those who do not commend it have not been heard from. And of course, many who do indorse it have not written.

Indirectly, we have heard from one reader who says that he doesn't know where *The Pacific* does stand on the question of exclusion. But the editorials of last week were plain enough. Let him read them.

Briefly, our position re-stated is this: We are not in favor of unrestricted Chinese immigration; we are not in favor of unrestricted immigration from any country. We favor at present such immigration laws as will keep from our shores all classes that endanger American labor; laws that will apply to and exclude the people of other nationalities that endanger that labor, as well as the Chinese. We believe, however, that the danger from the Chinese is greatly exaggerated, and that what is needed everywhere is a fair discussion of this exclusion question. Until such laws could be enacted as would apply to every nationality alike, we favor the enactment, temporarily, of such old provisions as are not in conflict with existing treaties and not humiliating to China.

Commendatory.

Editor Pacific: I am glad you are taking up in your columns the discussion of the Chinese Exclusion question from a Christian standpoint. It is a much broader question than the San Francisco Labor Unions would have us believe. Their point of view is to be taken into the account, but there are other points of view equally valid.

I do not favor "unrestricted immigration" from China nor from any other country. We would have acted wisely had we put up the bars on the Atlantic Coast against the ignorance, criminality and pauperism that has been dumped upon us from Italy, Hungary, Poland and other Southern European countries for years. A large share of that immigration is a menace to the health, the political well-being and industrial welfare of our Eastern cities today.

But when we deal with China there are three points some people seem to be in danger of overlooking:

1. It is unwise to needlessly offend a nation of four hundred millions of people awakening to the wants that belong to twentieth century civilization. China is our near neighbor, for cheap-water transportation brings her nearer to us than is the Atlantic seaboard. It is for the interest of working man and employer alike that this market be not closed against our products, for without a market both capitalist and laborer find their occupation gone.

2. There is need of more labor, and of more "cheap labor" for that matter, to develop California. There are idle mines which could be worked; there are idle areas of wheat land and fruit districts which could be cultivated with a more abundant labor supply. So far from taking work from white men this would give additional employment, for all these products would have to be transported and utilized. This would give an impetus to trade and commerce which would open additional opportunities for white laborers. There is also a painful dearth of house servants, a want which hundreds of industrious men in China would be glad to supply. A

more generous immigration law would be an advantage to both countries.

3. It is impossible to justify contemptuous exclusion by the standards of Christian ethics. "Honesty is the best policy" and in the long run all the other constituent elements in Christian righteousness are good policy, for we live in a world made and controlled by a God of righteousness. We shall not suffer, but be advantaged, if in our attitude toward China we follow the Golden Rule.

I heartily commend the tone of the editorials in recent issues of *The Pacific*. They are in harmony with the spirit of the resolution passed at our State Association. "The provisions of any new restrictive act should be determined by mutual arrangement between our nation and China in accordance with the high principles of advanced civilization." This is statesmanlike, as might have been expected, coming as it did from the broad-minded President of our Theological Seminary. It will be for our advantage, present and permanent, as a State and as a nation, if the spirit of this utterance shall be observed in the determination of this question of Chinese immigration.

Chas. R. Brown.

A Leaf from Experience.

Among the letters received by the editor of *The Pacific* relating to the Chinese exclusion matter was one from the Rev. George H. DeKay, pastor at Lodi and Lockeford. It was not intended for publication; but Mr. DeKay has given permission to publish it. We quote its main part as follows:

"I have just laid down *The Pacific* of this week, and said, 'The best discussion I have seen yet of the Chinese Exclusion question.' I am glad Brother Rader stirred the matter up. Rev. Gee Gam's article was excellent. Probably some form of exclusion is necessary (and I am a firm believer in restricted immigration from all countries), but knowing what I do of this State I do not see how it can do without a certain percentage of Chinese and Japanese laborers. I spent last summer's vacation on my father's fruit ranch. There was only a half-crop, but even that could not have been gathered if we had depended on white labor. I was once foreman on a fruit ranch and had both Chinese and white help employed. I am now living in a fruit growing section, and know something of the needs. So far as cheapness goes the average Chinese or Japanese gets little less than white labor in these lines. But what is of far more concern to the fruit raiser (and no doubt to other classes of employers), he is reliable. He will work without being watched, and the average white farm laborer will not. He doesn't go off and get drunk just when he is most needed. And too many white men do. A thoroughly reliable and competent young man came here lately. I knew him and recommended him. Almost immediately he was engaged for a responsible place as soon as the busy season opens, at \$2 a day, and within a few days was at work in charge of a small ranch at fair wages and the promise of increase if he stays. Yet there are young men here well known and idle—idle because well known, some of them. If our farmers could find more such young men as this one the Exclusion act would have less importance in their eyes."

All former students of Oberlin college or of the Theological Seminary are cordially invited to be present at a reception to be given President Barrows at Pacific Theological Seminary in Berkeley next Saturday evening.

Acorns from Three Oaks.

Aloha.

We have been favored this week by a visit from Rev. Anders J. Thorander, of 26 Ogden avenue, Chicago. He is the representative and traveling voice of the various Scandinavian Christians who, in like manner as our fathers, coming out from the State church of England, have come into the sweets of New Testament liberty and in this air of freedom worship God according to the dictates of their own consciences. Intellectually and spiritually they are our brethren whom the sainted Montgomery discovered to us, and some of them so far understand themselves and us that they rejoice in the Congregational name. Let none of us so magnify the name as to minimize the precious and glorious fact that we are "free born." This group of Scandinavian fellow-Christians have had a gospel worthy of exportation from the land of their adoption and have proved their faith by their works. In this country they have clung somewhat tenaciously to their names of "Swedish Mission Covenant" and "Swedish Free Mission." Doubtless, too, those of the Congregational name have become as fond of it as we. But it is tremendously significant of the harmonizing and liberalizing influence of foreign missions that they have not pressed these names upon the unchristianized nations, but have combined in a simple alliance to send to China, India, Japan and Mongolia, Danes, Norwegians, and Swedes who have come out from the state Lutheran Church to proclaim the simple gospel which not only sets men free from sin but also from all undue dominion of human opinion. I cannot now give statistics of these brethren, so lovingly aided and shepherded by our Congregational Home Missionary Society through their devoted and lovable Superintendent of Scandinavian work, Rev. S. V. S. Fisher of Minneapolis, but they have had love and self-sacrifice sufficient to send more than a hundred foreign missionaries during the past ten years, and from their exceeding moderate earnings to expend twenty thousand dollars a year in their support. Of these, five in Mongolia and two in China have earned the crown of martyrs. Others who have risked their lives have become weary and worn in the battle. Ten years' absence from Sweden or America in the darkness of heathenism affects these Scandinavian friends, as it does our choicest American missionaries. Not all of them have Eastern friends or kindred. The natural resting-place for many of them who cross the Pacific is our beautiful California. They cannot venture into cold Sweden or cold New England without at least some months of preparation here. The motive of Brother Thorander's visit was to look up a fit vacation ground, and make the beginning of a home which should be to the Pacific Coast missionaries in some degree what Auburndale and Oberlin are to those who sojourn in New England or Ohio. He has ridden about Campbell and Saratoga and is favorably impressed with that region, as combining healthfulness and beauty with easy access to the cities and the churches for such as are strong enough to perform Sunday service. The Saratoga missionary settlement hopes to be of use to these sturdy Scandinavian brethren, and believes that any loving service they may be led to render will be appreciated and intelligently sympathized with by the churches.

Doctor Barrows at Berkeley.

There seems to be but one voice concerning these brilliant and reverent lectures brought to the whole Bay region by the far-sighted management of our Sem-

inary. The interested crowd at the beginning has continued. It was refreshing to see on a week night an audience which had as many men as women in it, crowding the useful Stiles' Hall at Berkeley. If only Professor Foster had sat up on the platform as did the rest of the faculty we might have seen at one glance the corps of tried and true men set to train and inspire the young men who are to lead and teach our coming pastors and teachers. It is well to begin with such an eloquent and serious optimist as the Oberlin President. The young men who hear him will not only believe much but do more from the personal inspiration they will get from the man who could organize and conduct the Parliament of Religions in Chicago, and carry to a successful issue Oberlin's campaign for half a million dollars of endowment.

In size, bearing, complexion, eyes and even the color of his hair he strikingly reminds one of the royal Finney. In temperament he bears somewhat the relation to his benignant and gentle predecessor, Fairchild, that the strenuous Roosevelt does to the lamented McKinley. When I think of the courtly and gracious McKinley I recall his personal resemblance to that grand old man, Fairchild, whom some alert newspaper man in Buckeyedom has recently called "the most unique personal figure in Ohio." "Strenuous" is a good name for this modern Boanerges. There was no dust in his Berkeley box pulpit or some of it would surely have come out. God grant that in days to come it shall be revealed, at solemn councils for ordination, that good men were moved to the ministry by the Earl Foundation lectures of 1902.

Two Weeks of Outing.

An elegant lady from London who climbed into a big Glen Una truck over a pile of prune boxes and rode on a redwood board seat without springs through miles of billowy prune blossoms said to me, "If I had seen only this in America it had well repaid me for coming so far from London." The practical people of Santa Clara county have been so busy exploiting prunes as fruit food that their own eyes have not been open as widely as they worthily might be opened to the surpassing beauty of the fields and orchards in the Blossom week, which occurs about the 20th of March each year. So old a traveler as Mr. T. H. Goodman, of the S. P. railroad, has never seen it. But if he listens to the sure counsels of his lively subordinate, Mr. Paul Shoup of San Jose, he will come this year and say, "The half has never been told me." We do not discount Santa Barbara nor Riverside orange blossoms. As a horticultural surprise they cannot touch the Santa Clara fruit orchards. On all the round earth the Creator and the angels do not, for that week, witness comparable beauty. If odor reaches to the skies the angelic chorus have new provocation to "praise God in the highest." I have no land to sell you, friends, but, loyal to my country and my county, I assure you you will bless this acorn if you pick it up and compare it with the facts, if you are spared to see March marvels in the realm of Santa Clara. I meant to tell you of Seattle in July. That comes next.

The construction of a \$750,000 church edifice by the Christian Scientists in New York, and entirely without debt, is significant. This building has not yet been erected, but it is said that the funds for that purpose have already been subscribed. Evidently, Christian Scientists believe in Christian Science and are devoting themselves earnestly to its propagation.

Chinese Exclusion

By D. Gilbert Dexter.

As the time approaches for action on the Chinese Exclusion Act, so-called, the heat of argument, pro and con, becomes more intense. The command of money and talent on the part of those opposed to exclusion has opened the eyes of those who favor exclusion in some form. The employment of ex-Secretary Foster as special attorney for the Chinese, through the diplomacy of the Chinese Minister at Washington, has seemed to arm all the hosts of antagonism to exclusion with fresh courage. The claim that the adoption of a new law, or the re-adoption of the existing law, will be invalid, is mere bosh. If the claim is true, why the great activity to kill all measures looking to exclusion? It is powder wasted. Congress has the power to adopt such laws and the special pleading of a well-fed special attorney will not avail.

The appeal made by some most excellent Christian people that America should have "an open door" to everybody has borne fruit of most wretched quality already. Of that I will speak in another article, later on.

Can any reasonable person claim, or prove, that an open door for the Chinese will not bring an avalanche of cheap labor which will become a most unwelcome competitor of American labor? I am sure it has not been proven, neither can it be.

Is it desirable to allow a people to invade this country who will not try even to conform to the customs of the country in dress, habits or living? Certainly the Chinese do not care to become citizens, as the people from other nations coming here do. But they do exercise great care in having their earnings, as well as their bones, find lodgment in the homeland.

If any have a doubt regarding Chinese habits, customs or living after they come to this country, a trip through Chinatown in San Francisco would be an eye-opener to many a doubter. After such a trip, with the realizations which come from eye, ear and nose, it is believed that most people would go home to doubt no more. If after such an experience you would be willing to "open the door" to the Chinese, your sense of Christian love must be great indeed. Think of ten thousand or more Chinatowns, like that in San Francisco, throughout America!

Now, as to a law for exclusion. In looking at the matter from all points and considering the relations of the past, I am of the opinion that the Geary Act, so-called, should be re-enacted. As another has well said: "We are safe if we travel with it in the middle of the road for another period."

A few days ago, in a speech made by Ho Yow Consul-General, he said: "My sincere wish is that it will be the wise policy of the administration, and the Senate and the people of this country, to renew the Exclusion Act temporarily."

Let the term "temporarily" mean a period of time long enough to protect American industries and the American people from the horde of cheap labor, and a people who will not conform to American habits and customs. "The administration, the Senate and the people" should not be satisfied with anything less.

When any people, of whatever name they be, come to this country with a desire to become intelligent citizens of the country, with the purpose to learn the customs and assume the garb in all respects of Americans, then there should be no hindrance to their reception. But we should oppose the coming of any nationality

who do not propose to become citizens and assume the duties of citizenship intelligently. Our laws should be so framed that intelligent citizenship must be recognized in the act of suffrage and in the support and maintenance of a republican form of government.

A Reply to Rev. William Rader's Article of January 16, 1902.

By Rev. Jee Gam.

Mr. William Rader's reply to my article on Chinese Exclusion has been read and I must say I am both amused and surprised to see that he plays the part of a peevish child who, when he finds that his playmates will not agree with him, frets and blames every one for not being of the same mind; or like a lawyer, who, having a poor case to defend and not being able to make any real defence, yet feels that he must argue the case in some way, so begins work by scolding and blaming the witnesses of the prosecution.

In Mr. Rader's article of January 16th he blames and even charges every one whose views differ from his own with being critics and persons who mislead. He also says, "Other correspondents, including the editor of *The Pacific*, have expressed contrary opinion on these views." Mr. Rader ought to know and must know that there are two sides to every question, and that others have as much right to express their views as he himself has. Again, he says, "Jee Gam, like many other critics of exclusion, overlooks the exempt class." Now, Mr. Rader knows very well that neither the editor nor myself, nor any other persons, have said a word about the exclusion of the exempt class. The exempt class was not in question at all and therefore Mr. Rader is wrong again, for his argument has no bearing whatever on the case and is not entitled to any consideration.

Mr. Rader evaded the important questions raised in my article of January 1, 1902, namely, "Why the Chinese should not be treated as well as the immigrants of other nationalities"; why pauper laborers, who are coming in at the rate of a thousand a day from Europe, should not be excluded as well as the Chinese; why the Japanese laborers, who are coming in in great numbers and who are working for much cheaper wages than the Chinese, should be allowed to come.

Will Mr. Rader please show us where is his patriotism for America and American labor, of which he is in the habit of boasting so much, when he includes every pauper laborer from every country under the sun, except those from China, under the name of American laborer? He is indeed very generous in one sense, for he calls them Americans as soon as they set foot on American soil and before they ever think of becoming citizens; but he is not generous in another way, for he does not tell us how the tax payer may avoid supporting and lodging this army of "American" paupers.

Will Mr. Rader enlighten the readers of *The Pacific* and tell them why he is so bold and so loud in his utterances in championing Chinese exclusion, and at the same time so timid and silent on the pauper and Japanese labor questions

If he is loyal to American laborers, why does he not protect them properly? Mr. Rader, at the Anti-Chinese Convention and in the columns of *The Pacific*, declared that "A few years ago, the Board of Supervisors of San Francisco made an investigation, when it was shown that 30,000 Chinese lived within a space composed of eight blocks; 57 women and 59 children living as families, 761 women and 576 children herded together with

apparent indiscriminate parental relations and no family classification, so far as could be ascertained; 576 prostitutes and 87 children, professional prostitutes and children living together." Mr. Rader, in the issue of January 16th, reaffirms the above report as authentic. He says, "Jee Gam has a bad habit of simply calling a statement untrue which he cannot answer." He also says: "Jee Gam, who lives in Chinatown, knows its condition, and the man who has the temerity to defend such conditions ventures to skate on thin ice; he is in danger of a ducking." Now, let us see who ventures to skate on thin ice and who is in danger of a ducking. Had Mr. Rader read the report he alludes to calmly and consideringly and also without prejudice, he would have discredited the entire report and thereby saved himself from making rash quotations: for the report was absolutely false. It seems to me that a moment's glance would find it not only false but exceedingly biased, and it was made for the express purpose of slandering the Chinese.

It has three evil designs: First, to exaggerate the number of Chinese in Chinatown. Second, to destroy their morals. Third, to use the Chinese in question in order to gain political ends.

Now, let me refer to the first of these evil intents: During the last thirty years there have never, at any one time, been 30,000 Chinese in Chinatown, nor even that number in the whole city of San Francisco. Mr. Rader knows full well that the Chinese population of San Francisco is not confined to Chinatown alone, and that there are several thousand Chinese engaged in gardening, in laundries, and in cooking for American families, all of whom reside outside of Chinatown.

Let Mr. Rader read the following figures from indisputable census reports, and then confess his mistake like a man: Professor Carl C. Pahn, of the University of California, who had charge of the last U. S. Census of California, in 1900, has kindly furnished these figures: "Chinese in San Francisco in 1880, 21,745; 1890, 25,833; 1900, 13,954. In California, 1900, 45,753. In the United States, 1900, 89,863. From Special Census Bulletin No. 3, published Nov. 16, 1901."

As to the second injurious design, their idea was to destroy Chinese morals by asserting that women and children herded together in indiscriminate parental relation, also that children and prostitutes live together. Such a declaration is repudiated by history, for the Chinese have had civilization and perfect parental relations for thousands of years before the Anglo Saxon race knew anything about civilization. I would advise Mr. Rader to read some Chinese history and glean information from authentic and reliable sources and find out from those not prejudiced, those who know the Chinese as they are and as they live in their homes.

Again, it is refuted by facts, and what are the facts? Read the report of the San Francisco School Census given to me by the Assistant Superintendent of the Public Schools; it is as follows: "Native born Mongolians between 5 and 17 years of age: 1897, boys, 742, girls, 666, total, 1,408; 1898, boys, 931, girls, 815, total, 1,746; 1899, boys, 1,098, girls, 742, total, 1,840; 1900, boys, 1,195, girls, 852, total 2,047; 1901, boys, 1,087, girls, 811, total, 1,898." Besides these, the number of Chinese children under five years of age must be added to the above records of each year. Will Mr. Rader tell us how his figures are going to agree with those given above?

In regard to the number of Christian Chinese reported from time to time, by the different teachers of our Congregational Chinese Missions throughout Califor-

nia from the beginning, I say we have had more than 1,800. Mr. Rader does not credit my figures, although I referred him to Dr. Pond's report for 1901. He said, "It is a matter of suspicious surprise that Jee Gam reports more Chinese Christians in California belonging to the Congregational missions than Dr. Condit reports for the leading denominations in the United States." It is a most singular thing to me that Mr. Rader did not examine Dr. Pond's report before replying—and so he is wrong again. I will now suggest that he read carefully the statement from Dr. Pond following this article.

As to Dr. Condit's figures on the number of Christian Chinese from the beginning among the different denominations, viz., 4,000, and the present number of Christian Chinese in the United States—1,600—Dr. Condit only gave a rough estimate of the number and his figures in no way contradict mine; but Mr. Rader was grossly misleading when he hinted that Dr. Condit had said that the place to Christianize the Chinese was China and not America; as much as to say that Chinese mission work in America has been a failure. Dr. Condit was asked by the writer, and he (Dr. Condit) declared that he had never made such a declaration. So it remains for Mr. Rader to tell us who that worker is. For the sake of Mr. Rader's own enlightenment, I urge him to study the beautiful testimony of Dr. Condit, published in *The Pacific* this week.

Mr. Rader has the habit of making rash assertions which he never can verify. Here are two samples: In *The Pacific*, Jan. 16th, he says, "*Two-thirds* of all the ladies' garments sold in the stores of San Francisco and the Pacific Slope are made by Japanese and Chinese in the reeking dens of Chinatown under the present exclusion law." Mr. Rader can never satisfy the readers of *The Pacific* with his two-thirds figures, for any sensible person will have no faith in such a groundless computation.

Let me show that even Mr. Rader himself does not believe his own statements; for according to his argument the Japanese are just as injurious to American labor as the Chinese; but does he say a word about their exclusion? Why not? Because, I suppose, Mr. Rader is afraid of the Japs. The other sample is found in the *Oakland Enquirer*, Jan. 22d. Mr. Rader claimed, before the Men's League of the First Presbyterian church, Oakland, that the coming of Chinese to America "feeds four of the great vices in the country, viz.: prostitution, gambling, opium smoking and *child-murder*." As to his allegation of the first three vices, the authorities of the city can put an end to their existence very easily if they try hard enough; but as to his fourth allegation, it is *absolutely* false. One proof is more than sufficient to show that his harangue is of little value; namely, the annual increase in the number of Chinese children as shown in the above School Census report quoted.

From Rev. Dr. W. C. Pond.

During the thirty years in which it has been my privilege and joy to superintend the work of "The California Chinese Mission of the American Missionary Association"—representing the Congregational churches—I have received reports of fully 1,850 conversions. There has never been any extensive revival. On the other hand, the work has never been fruitless. The least number that I recall in any one year was 40; the largest, 111.

These converts are scattered far and wide: A little

army of them in China; many of them in the States east of the Rockies; a goodly number, as we trust, in heaven. The average number resident in California and connected more or less closely with our missions, in each year, has been about 450. As to the reality of these conversions, certainly we have been disappointed in some cases; but the number of such disappointments is much less, proportionately, than it has been in my pastoral work among Americans. By every test, whether of Christian fellowship in our societies of Christian Endeavor, or of testimony—consistent and brave, before those that are without; or that which to some seems severest, the *pocket test*, our Chinese Christians average well with any others whom I know anywhere.

It seems to be a strange question to raise, whether China or America is the proper field in which to seek and save these souls. Souls are to be sought and to be saved wherever they are; but I may say this, that I doubt whether any place on earth can be found in which we can work for the Chinese in China better than among the Chinese of America. *W. C. Pond.*

From Rev. Dr. Condit.

Dear Pacific: My attention has been called to many things which are being said against the Chinese during the present agitation of the Exclusion law. Among other things, much complaint is made about them, because they do not assimilate with us or accept our Christianity. What chance, I ask, have we given them to do these things? By our laws they cannot become citizens, as many of them wish to do; and yet we complain because they do not. Neither does the treatment which they receive at the hands of many Christians have a tendency to draw them to our religion of love. We beat them with many kinds of clubs, and at the same time expect them to flock to the standard of the Cross. O consistency, thou art a jewel!

As a matter of fact, however, many of the Chinese have embraced Christianity. The success of the gospel among them has been as marked as among other nationalities. Mission work has been a blessing to thousands of them. Come to our missions on the Sabbath and see for yourselves. Our Presbyterian Mission, at 911 Stockton street, has more than one hundred members now on its roll and a thousand have been received into membership on this Coast since our work was organized. The missions of other denominations have much the same report to give. This does not include the many, many thousands who have received religious instruction and impressions here, which they have carried back to China, and which has made its deep impress there. I could give many beautiful and touching instances of the faith and devotion of our Chinese Christians. They are living the gospel. They are dying by it. They are carrying it back and planting it on their own native soil. While all has not been accomplished which we could desire, still Chinese missions have been a grand success. As the result of more than thirty years' experience I can testify that the gospel has reached many Chinese hearts.

Take the Chinese Christians of our land and compare them with the same number of our own people, and I do not hesitate to affirm that they will bear a favorable comparison. If bearing the yoke of severe temptations, bitter persecutions and faithful service is any proof of genuine religion, then the Chinese have this evidence. If giving more than a tenth often of their income to build churches in heathen China is any evidence, then

they have this proof; and it is most emphatically true that our work for them in this country is not in vain.

Yours sincerely,

Ira. M. Condit.

The Lectures by Dr. Barrows.

The important event in Congregational circles about the San Francisco Bay the last week has been the course of lectures at Pacific Theological Seminary in Berkeley by Dr. John Henry Barrows, President of Oberlin College. The attendance has been large, and such has been the impression thus far that a larger attendance will undoubtedly be given this week than last. Excerpts are given herewith from the first three lectures:

THE UNIVERSAL RECOGNITION OF THE DIVINE.

On this subject Dr. Barrows said: "At the outset of this course let me express my belief that true internationalism and universal brotherhood is to become the ruling thought in the life of the twentieth century. In these lectures I shall pursue to a large extent the comparative method. I shall speak of Christian theism by the side of other theisms, recognizing that the treatment demanded by the knowledge of our day cannot be any other than that which recognizes all the facts of human life.

"The descriptions given in the Vedas of the god Agni lend themselves wonderfully to a comparison with Christ as god and man, or prophet, priest or king. The solidarity of mankind is recognized as never before. Religion, in its various forms, is still supreme in the higher life of men. The world traveler in his hours of meditation hears the muezzin call to prayer from the minarets of Delhi or Cairo, he hears the solemn monotonous rattle of the Buddhist drums from the temples of Ceylon and Japan, the strains of Christian music from the beautiful choirs of English cathedrals. No one is fitted to speak of the highest themes whose heart does not glow with universal human sympathy.

"Man, whatever his origin and whatever his degradation, is a worshipping being. Prehistoric men had their idols and their beliefs in the life beyond. Religion is something that springs up within him. Men may call God by a hundred names, but they cannot get permanently away from the infinite spirit. The human mind is in endless protest against a need without supplying its correlate. Man has a desire for power; he has a desire for knowledge; he has affections; but man is also and above all a worshipping being. If man is a religious being, there must be One supremely adorable. Materialistic philosophy has never explained how matter could rise into self-consciousness, or into love. It simply commits suicide when it attempts to resolve into molecular equivalents the great righteous acts and moral sublimities of history."

THE DIVINE PERSONALITY.

The second lecture was on "The Divine Personality." Dr. Barrows spoke in part as follows:

"You know your moral responsibility. You are in the grasp of something which has imperatively demanded that you act righteously. If there is intelligence in you, there must be intelligence in your Creator; otherwise, the effect would contain elements not involved in the cause. If there is personality in you, there must be personality in Him who made you. If there is a moral law at work in your soul, the Creator must be the moral law-giver.

"But we come to the supreme and vivid certainty

both of the Divine Personality and our own when we consider the facts of conscience.

"First, the moral law, which declares that right should be chosen and wrong avoided, is a universal law. This universality of the moral law is at least an important indication that it is not of earthly and human origin.

"Conscience, the organ of the moral law—the faculty by which it works—is an original part of our nature. Congresses and Parliaments make laws, but they cannot make nor unmake the moral law. There is the soul of man, with its original sense of right and wrong, and from which all righteous legislation has flowed. We cannot make and unmake moral distinctions.

"But the moral law is not only universal, and an original part of our nature, but it is an infallible monitor. In all deliberate choices we know infallibly whether we mean right or wrong. Why should conscience, rightly defined, be infallible and every other faculty liable to mistakes? Memory fails, reason errs, judgment goes wrong. But conscience, in this aspect of it, is true as gravitation.

"The voice of conscience is the voice of absolute authority. Conscience declares that I ought not to steal, but how strong must be the temptation that can change that negative into an affirmative? Make me heir to the world and the 'stern daughter of the voice of God' speaks with unabated authority, and says, 'Thou shalt not steal.'

"But the moral within us is more than mere law. It is government, also. When I choose right I have noblest pleasure; when I choose wrong I suffer the acutest pain. We have no control over it. We cannot will ourselves not to suffer remorse when guilty. By whom, then, is the law executed, if not by Him who is its author?

"To conclude, if there is personality in man, there must be personality in the Creator. To speak of thought without a thinker, we are told, is to utter words without meaning. Man has learned to class himself with God, and cannot believe that God is less than he."

THE UNITY OF GOD.

Dr. Barrows' third lecture filled Stiles Hall to its utmost capacity, a number of persons standing throughout the entire delivery. His subject was the "Unity of God." He said in part:

"A student of Asiatic thought has said, 'Faith in the Unity of Law is the foundation of all science, but the average Asiatic has not this thought or faith. Appalled at his own insignificance amid the sublime mysteries and awful immensities of nature, the shadows of his own mind become to him real existences.' Said the late Dr. Storrs: 'Just so far as Christianity has accustomed the world to its radical doctrine of a changeless and omnipotent god, it has given to science an undecaying basis and impulse.' * * * Doubtless the doctrine of the divine unity is not the exclusive possession nor the original discovery of Christian teachers. Rude sorts of monotheism are discoverable in many ancient faiths. The poetry of the early ages is not lacking in glimpses of a supreme spirit Zeus 'before the ideal had been degraded by the myth-making fancy.' Christian theism, however, wherein the divine unity is warmed by an indwelling Fatherhood, is in vivid contrast with all these earlier conceptions of monotheism. Zeus, the father of the Greek gods, is far from being the loving Father of all men. The German philosopher Lotze deemed the God-consciousness of the classical world as a rivulet matched with the rushing river, by the side of the God-consciousness of the Hebrew.

"It would seem that God never labored to teach any other doctrine as he did to teach this of his unity. The schooling lasted two thousand years, from the call of Abraham to the destruction of Jerusalem. Scholarship has been sharply and learnedly debating the question as to how it was that monotheism 'appeared in Israel alone of all the ancient Semitic nations.' Professor George Adam Smith has most ably shown in his last book that this unique exception in the history of Semitic religion can be explained only by the fact that we have in the religion of Israel an ancient revelation of the one true God.

"But the path of God's providence with his chosen people does not lead straighter to the truth of the Divine Unity than does the path of human investigation and discovery. The presumption is clear that God is one. The road which leads us to faith in the Divine existence conducts us straight to the Divine Unity. There is no room in the universe for two ultimate causes, two separate and supreme Gods. Then, surely, if there were more than one supreme mind in the universe it would have manifested itself. But where are the evidences of a second supreme intelligence or force? Thus the way is cleared for us to consider some of the abundant disclosures from nature that the Lord our God is one Lord. God has made the world a school-house for man, and man's education could not be carried on if there were fluctuations in the order of nature. But our conviction that God is true and nature uniform rests upon the primal conviction that he is one and his will the law of the universe.

At the very foundation of modern science is this truth of the Divine Unity. All the schemes of our lives rest down in our faith in it. Did you ever plan to take a boat ride at the next full moon? Then you unconsciously affirm your faith in monotheism, or that God is one, and that the one God will bring back the full-orbed splendor of the Queen of Night, true to the order of nature, unhindered by any rival deity. We are looking forward now to the speedy coming on of spring and summer, already May is preparing to surrender the world's housekeeping into the hands of June. We are laying plans accordingly, expecting the summer days to be long and sunny, the gardens to be filled with flowers, and field and forest to be clothed in green; we thus announce our faith in the Unity of God, and the surety of his laws emanating from one mind, executed by one Almighty arm. When the tiller of the soil casts his seed into the earth it is with the belief that the seasons are brought in by one true God.

We cannot form our scientific definitions without proclaiming monotheism. Every conclusion and inference from our observation of the world, mineral, vegetable, animal, is unavoidably that he who made the soil made also the grass, and the ox, and the man.

Modern discoveries rapidly tend toward the conclusion that all the known properties of matter are but modes of motion; so that the first act of creation must necessarily have been—as we read that it was—that the spirit of God moved upon the face of the waters. But motion is only the exercise of will, and so all the lines of modern study lead up to one eternal home, and on the fly-leaf of every scientific treatise we may write the words from the old Hebrew Book, 'Hear, oh Israel, the Lord our God is one Lord.'

"The literature of faith is written in poetry quite as fully as in prose. That this world is not a machine without a supreme moral governor was as evident to Dante and Shakespeare as to Augustine and Calvin. The

poets, especially since Wordsworth, have felt the unity, order, beneficence of nature and the glorious certainty of the Divine immanence.

"It has been said of the author of the 'Idylls' and 'In Memoriam' that he sees life as it is and sees that world which lies beyond the earthly vision. King Arthur is passing away, but he has faith in the invisible fields of life. Arthur dies fighting, confused, but still knowing well how to discern a lie from truth; and his soul passes, borne by faith into his own eternal world. Taken together, the great poets of the world may not have seen all the truths which the Christian theologian expounds and defends, but we find in them the blossoms, the rich perfume, the richer fruitage of the Christian faith. Looking up from their pages we find God more beautiful and his wisdom kinder."

The Bystander.

The Installation in Alameda.

The First church in Alameda is to be congratulated upon the installation of its new pastor, the Rev. L. Potter Hitchcock, and the new pastor is to be congratulated upon having such a delightful field of labor. The installing council was not large, but sufficient in representation to express the fellowship of the churches. The statement of belief and experience by Mr. Hitchcock was comprehensive and clear, and at its conclusion Dr. Willey was called upon to offer a prayer, which was indeed a psalm of praise. The examination was deemed satisfactory and in the evening the exercises mentioned in last week's Pacific were held, in the presence of a good congregation. Rev. Raymond Brooks, Rev. C. R. Brown, Prof. Nash, Drs. Adams, Pond and McLean and Rev. George Morris, took part. Not the least important part of the proceedings was the supper and the addresses which followed.

Eleven new members were received into the church at the last communion, and more are to be received at the next communion. The Alameda church has a bright future. It is well located and in a growing residence city. It has been fortunate in its last pastorate, and unless all signs fail it will be equally fortunate in its present pastor, who comes well furnished to carry on the important work. The time will soon come when, upon the spacious lot on which the present edifice stands, a new and more commodious building will stand, as a monument to Alameda Congregationalism.

Mr. and Mrs. Broad.

The Bystander had the pleasure of listening to these genial Kansas cyclones the other evening and was more than ever convinced that Mrs. Broad is one of the most effective speakers in the country. She has not the dramatic force of Mrs. Booth-Tucker, but is equally impressive in her quiet and powerful delineations of western life. Her descriptions are quite as interesting as some of Hamlin Garland's stories of the northwest.

The Bystander is glad to commend these good people to the churches, believing they will do great good at this time in the State in the cause of Home Missions, which mean simply the church's helping hand in the solution of the nation's moral problems.

Olivet.

The Bystander had occasion to visit the Olivet Congregational church the other evening, where he found the pastor and his wife surrounded by their people, who had come out to give them a social greeting. Olivet has had its period of stress and struggle, and like all churches, may have it again; but at present there is a

feeling of confidence and prosperity. A new and beautiful carpet is on the floor, and since May the Ladies' Aid Society has raised nearly nine hundred dollars, which is indeed a wonderful feat for forty-five loyal women. The community around Olivet is growing rapidly; many new houses are building, and new people moving in. The recent church census has uncovered more than one church letter. Rev. William C. Day, D.D., the pastor, with the aid of his energetic wife, has been doing a quiet but effective work.

The Dedication of the Sunset Church.

It stands on an eminence overlooking the entrance to the harbor. The Sutro woods are back of it and the rapidly growing streets of the advancing city are below. New houses are going up in the vicinity, and before many months a great population will occupy the land. The building is neat and the adjoining lot will be ample for enlargement that must come. The Sunset church was dedicated on Sunday afternoon. Nearly all the city pastors were present and it was regretted that the Congregational Headquarters were not represented. Dr. Woodbury, of the A. M. A., made an excellent address. Other addresses were made by Revs. Stevens and Pond, Prof. Lloyd, and Mrs. Taylor of the Third church. Dr. Adams made the dedicatory address, and came with a pocket full of coin from the First church. Over two hundred and twenty-five dollars was received, which is to be used to add another room to the building in the near future. The building is paid for. Loyal women have accomplished the remarkable feat of turning a neat church building over for dedication free of debt. No new work in the city has the bright future of the Sunset church. Rev. Huber Burr is supplying the pulpit, in connection with his Ocean View work.

Quarterly Meeting W. H. M. U.

The rain fell pitilessly in the streets; but within the lecture room of the First Congregational church, San Francisco, the fire glowed brightly, and the warm welcome to the delegates of the Home Missionary Auxiliaries caused all but the pleasure of the meeting to be forgotten. Mrs. Lucas presided, in place of the President, Mrs. F. B. Perkins, whose higher duty to a sick husband kept her in San Diego. All hearts were attuned as "There's a Witness in God's Mercy" was sung, and ready to take individually the earnest words of Mrs. Lucas, as she spoke of Paul being ready when he prayed, "What wilt Thou have me to do?" It meant not only service but sacrifice—to suffer even death if necessary—and was not only ready but eager to endure. Then Mrs. Caswell-Broad gathered the thoughts of all hearts in a most touching prayer, and the keynote of the day was struck in the heart-to-heart desire to do all in his Name.

The last meeting arose, fresh in each one's thought, as Mrs. E. J. Singer read the Secretary's report, so charmingly worded by Mrs. Ferrier, and so intelligently given by Mrs. Singer, that the too often dry-as-dust effect of reports was not felt by any one.

The Treasurer's report could have been better, but all realized that at this season few Treasurer's reports are encouraging. Mrs. Adams, wife of the pastor of the church, welcomed the audience in bright, cordial words, and Mrs. E. S. Williams, so beloved by all, responded. Mrs. Nash, who has done such practical work as Superintendent of Missionary Boxes, was listened to with keen interest. Eight families have been helped with boxes in the last quarter and they represented about \$650. Other assistance has been rendered, equally practical, though

by sending entire boxes. She asked for advice and help to make the work more effective and practical, and made several suggestions of improvements to be made upon the printed slips which are now issued. Mrs. Wilson could not assure the ladies of very definite work done among the young people, though the future held promise of more practical effort.

The Superintendent of Cradle Roll felt more should be done to gather the children's names, and after Mrs. Lucas' bright description of her Cradle Roll, it was felt that success along the same lines was possible for all. The Association Secretaries gave encouraging reports and glimpses, full of interest, of the workings of societies in different localities. Mrs. E. S. Williams brought to us a vision which she had had, and which, contrary to the usual manner of dreams, was very practical. She felt that the two annual meetings of the H. M. U. and the W. B. P.—sisters in spirit and effort—should be held together, one on Wednesday, the other on Thursday. So that many, from a distance, Home Missionary wives and others, to whom carfare was an object, could attend both, where, under the present system, they could come so far for one meeting. No action was taken upon her suggestion then, but during the afternoon session Mrs. Wm. H. Scudder moved that the Boards follow biblical example, and act upon the vision vouchsafed to them, and appoint two from the H. M. U. and the W. B. P. to confer together upon the practical development of Mrs. William's idea. This was warmly seconded, and some timely words from Mrs. Peck, President of the W. B. P., made the result of the committee's work almost a certainty. The morning session closed with a spicy, pointed paper, "The Missionary Ship," from Mrs. Lucas, which was much enjoyed.

Mrs. F. B. Perkins' greeting came just as the audience was moving to the dining rooms, and the cordial, thoughtful words brought her very vividly before her friends. After a delicious lunch, which was noteworthy from the presence of the Secretaries of the Boards and several of the pastors of the bay cities, the afternoon session was opened by a devotional service conducted by Mrs. Greeley of Berkeley. At the Executive Committee's meeting, held by the indefatigable officers while lunch was being served, it was decided to empower Mrs. Haven to expend money according to her judgment for anti-Mormon literature.

A letter of thanks from the beloved honorary President, Mrs. Merritt, was read, and extracts ordered published, so her many friends might feel in closer touch with her as she awaits the summons of her Lord. The officers sent her for Christmas a fleecy, snowy shawl, and she expresses her pleasure in the following letter: "Beloved Associates of the Home Missionary Union: What a delightful surprise you gave me today in the beautiful shawl. It reminds me of the time when the same loving hands robed me in fur, which was for years my pride and comfort as I went here and there in your service. And now, as I stand in the shadow of the waiting time, this beautiful white shawl might be construed as an emblem of that we all hope to attain in the home of the future, now not so very far away to one of your number. As the waiting days go by you cannot know, till it comes your turn, one by one, what it is to stand aside from the great procession, and feel yourself left out, and in a measure forgotten. M. E. M."

Also, the Executive Committee request in preparing programs that they have suggestions from the societies. A season of prayer was had for the sick, Rev. F. B. Perkins, Mrs. Plant, and Mrs. Knodell.

Mrs. E. J. Singer followed by a paper upon "What the H. M. U. Stands For," which would help to rouse interest in any society which would use it in its program.

Dr. Goodell of Market Street church, Oakland, spoke upon "The Land, the Religion and the Homes of the Mormons." He was a missionary in Utah for years, and so could present the subject vividly, truthfully and interestingly from the position of an eye-witness. This meeting of the H. M. U. had been interesting from its opening as in the midst sat Mrs. Broad, beloved from Atlantic to Pacific, as Mrs. Caswell, and when she came on the platform to address the audience applause and fluttering handkerchiefs showed how hearty was her welcome. The key-note of her long but all too short address was a plea for women to do more for Christ's kingdom, as when she seeks first the things which are Christ's she becomes a wonderful power in the community. Illustration multiplied to enforce her theme, until each woman present felt she alone could move mountains. She closed with a missionary story which thrilled her hearers, and brought both tears and laughter, and ended triumphantly with the keynote, "One women with God."

Thus closed the first quarterly meeting of the year—a meeting which must be an inspiration to those present for the coming months, and a meeting unusually touched by a deep spiritual power and depth of consecration.

Woman's Home Missionary Union, Southern California.

Already one month of 1902 has gone into the past and we are reminded that the close of our missionary year is rapidly approaching. Our financial aim for this year is to raise \$3,000. Are we, as auxiliaries, making every effort possible to meet our individual apportionments of this amount? In view of the fact that there is great and pressing need for every cent of the sum that we, as a Union, have placed as our aim, we *must not* fail to accomplish our good purpose. Our Home Missionary churches which look to us for aid today are already contributing to the support of foreign missions and, as they grow stronger financially, will undoubtedly increase their gifts to the Lord's work in the "regions beyond." Let us loyally stand by and strengthen the home work for its own sake as well as for the sake of the whole world.

Since the last announcement in the columns of The Pacific a change has been found necessary with reference to the place at which our annual meeting will be held. The W. H. M. U. and the Southern Branch of the W. B. M. P. have accepted a cordial invitation to hold the annual meetings in First church, Pasadena. We trust each auxiliary will plan to be represented by a good strong delegation at these annual meetings, which will be held on Tuesday and Wednesday, April 8th and 9th.

Just two months of our year still remain. It will be absolutely imperative for us to use earnest, self-sacrificing effort during this time if we are to meet the demands upon us. Our Treasurer, Mrs. Katherine D. Barnes, 28 Valley street, Pasadena, desires that each auxiliary will send in its gifts at as early a date as possible. Let us all prayerfully consider the following statement, just received from the Treasurer:

"Total receipts from April 1st, 1901, to January 31st, 1902, \$882.80. Our aim, \$3,000. Balance to be raised in remaining two months, \$2,117.20. Los Angeles and Orange counties are apportioned \$1,800. They have paid this year but \$336 of the desired amount.

"Of the \$882.80, only \$356.72 has been sent in undesignated. Will the societies kindly send in as large an amount as possible of their remaining contributions undesignated, otherwise it will be difficult for the Union to carry out the following scheme, as set forth in our 'Plan of Work' for this year: For C. H. M. S., 60 per cent; A. M. A., 16 per cent; C. E. S., 9 per cent; C. C. B. S., 6 per cent; Spanish Work, 4 per cent; S. S. & P. S., 2 per cent; special, 3 per cent; total, 100 per cent."

Again we would remind our auxiliaries that contributions delayed until the last week make very difficult work for the Treasurer. All gifts for the C. H. M. S. must reach the Treasurer before March 20th to be credited in this year. The books will be open until April 1st for contributions to other objects.

Mrs. Kate G. Robertson, Sec. W. H. M. U.
Mentone, Cal.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Second Persecution. (Acts v: 25-42.)

Lesson VI. February 16, 1902.

M. Delivered from Prison. Acts v: 12-24.

Tu. The Second Persecution. Acts v: 25-42.

W. Responsibility Accepted. Matt. xxvii: 17-25.

Th. God First. Dan. iii: 8-18.

F. Suffering for Righteousness' Sake. I Pet. iii: 8-18.

Sa. Partakers with Christ. I Pet. iv: 12-19.

Su. Blessed Are Ye! Luke vi: 17-26.

The narrative that showed a threatened disruption of the church by an internal foe, and recorded the triumphant aversion of the calamity, now introduces us to a second attempt made by enemies to overthrow the new religious movement. Following the theme proposed by the International Committee, the text may be gathered around three simple and natural points.

I. The Origin of the Persecution.

Jealousy is generally at the base of the column of maliciousness, and this was no exception (v. 17). The new sect was assuming large proportions, three thousand added at Pentecost (ii: 41); daily additions (ii: 47); another two thousand at the most conservative estimate after the healing of the lame man (iv: 4), and the numbering ceased after this, the term "multitudes" alone sufficing to convey the impression of those "added to the Lord" (v: 14). There was some ground for jealousy on the part of the conservators of Judaism. However, numbers was scarcely a sufficient basis for persecution, but the "teaching of the resurrection" was found to be such by the Sadducees who had opposed the Master on that very ground. It must have seemed a repetition of that occasion when the Pharisees said, "Behold, the world is gone after him," to watch the rising favor of the "believers." God bore witness with them by increased endowment of supernatural gifts (v. 12), which were so many "infallible proofs" to the people. So great was the respect of the people that it constituted a widespread public opinion, which of itself was a mighty protection, keeping people back from joining the new sect until they really were of one heart and mind with the Apostles. Nevertheless, the increase of converts staid not, "multitudes" were "added to the Lord," which is much better than being "added to the Apostles," or to the "church." "There goes one of your converts" sneered a scoffer to an eminent Scottish divine, pointing to a poor reeling wretch who had seemed to be

touched at a religious meeting. "Yes," was the swift reply, "that is one of mine, but wait till the Lord converts him, and you'll see a new man." The soul linked to the Lord is safe. None can pluck it out of the Father's hand. And Peter became the channel for the Spirit's healing power in those days (vs. 15-16) to an amazing degree, although it may be well to quote a learned commentator on this event, for some seem to be inclined to run to extremes on this subject in these days. "Remark that only in the case of our Lord (Lk. viii: 46) and his two great Apostles in the New Testament and of Elisha in the Old Testament have we instances of this healing virtue in the mere contact with, or accessories, of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples!" Such an exhibition of beneficence as was here given should have touched every heart, and so it did, but some it melted, and some it hardened. I have seen a molten stream pouring from a vat, which would burn or melt almost anything brought near, but converted pliable clay into a stony mass to serve as a plug to keep the fiery stream pent up. Divine grace hardens as well as softens. Its operation depends upon the quality of our souls (see Ex. ix: 16). While hundreds brought their sick out in the streets to be cured, the chief priests and Sadducees retired to plot an end to this beneficence.

II. The Progress of the Persecution.

It is easily followed. There is arrest (v. 18), deliverance (v. 19), counsel (v. 21), trial (v. 27), wise interposition (v. 34), punishment (v. 40). The facts permit a conclusion or two for thought. What a revelation of the soul is placed before us as soon as its motive appears! Then the whitened sepulchre displays the dead men's bones. Singularly enough, it is the "good" that so often serves as the revealing medium—Moses and Pharoah; Elijah and Jezebel; David and Saul; the Prophets and Israel; Jesus and the Chief Priests. History is full of illustrations. What mustard grains men's souls are that can be stirred to jealousy by the "good." When the Lord interposes a "but," the course of men's scheming does not run smoothly. Herod seeks the young child's life, *but* there is a deliverance. The Messiah was crucified, *but* God raised him from the dead. Providential interpositions in life attract children's attention if they are strongly illustrated. The whole career of an individual turns on a single intervention often. Paul's did, so did Luther's! and yours?

Prison doors are made of other stuff than wood or metal, and sentinels other than Roman guard the imprisoned. But ministering spirits are still busy, and liberations are of daily occurrence.

God and angels are vitally interested in the "Words of this Life," because they are "Life," and every one of us has a special commission to go and speak them. Sometimes we stand in the porch of the temple where the people gather, and crowds listen, but sometimes *in prison*, or what seems such. It makes no difference. Words knew how to pierce walls long before Marconi put his wireless current through mountains. Paul's words got out of the Roman prison. Bunyan speaks out of Bedford jail to thousands. John at Patmos sends wireless messages to the world over the sea which girt his prison island. "Go, speak"; let God provide the audience.

III. The Failure of the Persecution.

Persecutors never could accomplish anything with those whom the truth got hold of. The world is learning Gamaliel's wisdom, after two thousand years of her-

easy hunting and religious persecuting. The same failure has run through the ages and for the same causes. Silence enjoined (v. 40) is always disregarded, even if whispered. "But it does move." Suffering is welcomed (v. 41) when truth, whether abstract or in a personality, occupies the citadel. The teaching continues (v. 42) and the world becomes the audience. That peculiar truth which the Apostles possessed successfully opposed all Sadducean falsehood, and broke into clear vision for mankind. We are heirs of immortality and Jesus brought it to light.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Tempted and Tried. (I Cor. x: 31; Heb. ii: 17, 18; iv: 15.)

Topic for February 16, 1902:

These are days when the newly-made resolutions may be beginning to weaken. The rosy expectations we have had of a better year and of a spiritual life largely increased may be fading just a little about this time. Looking about us to see why this is so, it will appear that some things have a great power to draw us away from the path we had marked out for ourselves. It is evident then that we must be protected from those things, whatever they are. It is fascinating work to build air-castles, of whatever kind they may be. It is no less so in the religious life than in any other. Our dreams of heaven and the future life are often simply air-castles, like the rosy pictures of coming days in the mind of the bride. The struggle of life is largely made up of materializing our castles in the air, bringing them down to earth and giving them substantial reality.

There are several ways by which we may be relieved of the danger attending these things which seem to have the power to dissolve our air-castles, to destroy the map we have made for ourselves and to ruin our good resolutions. If we could fly away from the presence of these destroying powers it might offer some relief. But many a man has proved the futility of seeking some spot where temptation would not come. If we could sufficiently arouse our manhood and our high determination, possibly we might fight our way through and defeat these evil forces. But here, too, the hope is very slight for the most of us. New forms of solicitation, beguiling and misleading, and unexpected assaults at unguarded points prove that our strength, even at its best, is not equal to the demands of this contest. It is equally foolish to parade a person's manhood before he falls and berate his manhood when he is down. When Jesus told the young ruler of his day, "None is good save one, even God," it was equivalent to declaring that manhood un-reinforced can never be "good."

* * *

The perfect manhood of Jesus was the result of its interweaving with the Divine Spirit. Is it not strange that this object lesson has been so overlooked by us? If some of the utterances of Jesus are puzzling; if there are questions in this Christian life which reach beyond our trend of reason, is it not clear and simple that the ability of the human soul to master temptation—to overcome these powers that either allure or thrust us out of the right path, as Jesus did in the wilderness, must come from that union of the Holy Spirit with our own as it is offered to and urged upon us in the gospels? It is not merely keeping a set of rules; it is not following a religious routine, alone; it is not holding ourselves up to the

level of "the best there is in us," that will free us from the power of temptation. It is having the Spirit of Christ which makes us his.

* * *

Crime, and vice, and other recognized habits of evil to which sin leads us at last, may be avoided by the restraining forces in the midst of which we are trained. But sin itself is something more subtle than these. It is to have desires which lead in other directions than the will and teachings of our Lord; and temptation is whatever, from without or within, may invite and persuade us to think and move in those directions. For the mastery of this we must have the mingling of the Holy Spirit with our spirit as he was with the man Christ Jesus, who in this way "hath been in all points tempted like as we are, yet without sin." This is "the way of escape" which God has provided to accompany every temptation so that none of us may be tempted above that we are able, as Paul writes in one of these verses.

* * *

From all that we can see this coming of the Holy Spirit into our nature so as to keep all of our desires and our tendencies in harmony with those of our Lord is a process. The opening of our life to him may be a definite act which we call conversion, but when the Holy Spirit comes to our lives he more and more works the change until we come to love, of our own free choice, exactly the way of life and conduct which Jesus has taught. Often it is a varied and stormy season between the blade and the full corn in the ear. So watchful and aggressive do our spirits seem to be, that it appears, sometimes, as if the work were all our own. But it is still true that the mastery of temptation is "not by might nor by power, but by spirit, saith Jehovah of hosts."

* * *

While this process is going on in our weak natures, we must add every helpful feature. Our co-operation requires this. It is a part of our effort towards emancipation to avoid the place and the person of the temptation. But the ultimate aim must be to so change ourselves under this work of the Holy Spirit that these solicitations have no drawing force. What was hard to resist years ago ought to be of no power now. What is a trial today will not be such by and by. When we are fully redeemed we can say: "The prince of the world cometh: and he hath nothing in me—as the Father gave me commandment, even so I do."

Church Extension Meeting.

The ninth anniversary is to be held in the Market Street church, Eighteenth and Market streets, Oakland, on Tuesday evening, February 18th. Social hour, 5:30; collation, 6 o'clock. In addition to announcements made last week, Rev. Geo. C. Adams, D.D., is to give an address on "The Present Emergency." Delegates should be elected at once, and their names sent to the undersigned. Those coming from San Francisco can take the Berkeley train to Sixteenth street and the electric car to Sixteenth and Market. C. Z. Merritt.

1963 Telegraph avenue, Oakland.

Porto Rico by Lime Light.

Secretary J. E. ROY, of CHICAGO, has just furnished Rev. J. H. Williams of Redlands a brand new set of lantern slides upon Porto Rico. These can be had on the same terms as the other two sets of which he is custodian: careful usage, expressage paid and a collection taken, either at the time of the exhibit, or during the current year. The other two sets in his charge are those of the "Indians" and the "Chinese and the New Possessions."

J. E. ROY.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Home Secretary.....	Mrs. R. E. Cole
	1367 Castro street, Oakland
Foreign Secretary.....	Mrs. C. W. Farnam
	Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flint
	60 Santa Clara avenue, Oakland.
Recording Secretary.....	Mrs. S. F. Bufford
	1814 Sutter St., San Francisco.

From Micronesia.

Lellu, Kusaie, C. I., Oct. 25, 1901.

I have been here at a native village for several days trying to get a little rest and waiting for the German steamer from Sydney, which is due today. Several months ago Miss Olin and Miss Kane took passage on this same steamer to Sydney. Miss Kane was to go on to her home in Honolulu, and we expect Miss Olin to return to us today. Miss Kane was so homesick * * * that we all decided that the time had come for her to go home. * * * As there were no women folks on board the steamer, and she being native and innocent to the ways of the world, we did not consider it safe to send her alone without some one to chaperon her, so Miss Olin went with her as far as Sydney. It is so nice to receive mail once in three months, but as there is no special reason why the steamer should call at Kusaie, we tremble every time they come for fear they will say they are not going to stop here any more. I believe the real reason for their coming is that they thought they had received some encouragement from Mr. Frear that they might bring our freight to us year by year. Perhaps they will get it in time.

The little schooner "Carrie and Annie" left us for the islands west of us twelve and a half weeks ago. As they sailed away, Captain Foster called out, "We will be back in four weeks." But the four weeks have lengthened into almost thirteen and still they do not come. Just what has become of them we don't know. It begins to look as if they had gone onto the reef somewhere. When Capt. Melander came from Ponape some weeks ago he said Capt. Fostr told him he was going to Guam before returning here, so as to get rid of some of his crew, as he could do nothing with them. They say they are a tough set and that the vessel might be lost on account of their stubbornness to pull together.

We felt that she was a poor apology of a vessel to do our work, as so few could go on her, and the scholars are feeling the need of a change, to say nothing of the missionaries. Yet she was better than nothing, and we wish we had some way of returning some of the scholars we don't wish to keep. * * *

It will be too bad if all the goods for the teachers in the Gilbert and Marshall islands are lost, yet if the vessel returns at this late day I am afraid the dry goods will all have to be thrown overboard, for they will be thoroughly rotten by this time. Our goods were thoroughly soaked with salt sea water and dirt and some twenty-two bolts of calico had to be washed, dried and ironed. In this way we managed to save some of it, but much is rotten and useless, riddled with holes. Miss Hoppin has been making some of it up into skirts for the girls, but it will soon go to pieces. And the cotton thread was black

with dirt and mildew. Of course, that could not be washed. There was all of a gross spoiled in this way. And our new books that we had purchased were all damp, and in spite of all the sunning I gave mine they stay damp still. So much for coming in contact with the salt water. Some one remarked that this was a good time for us to learn to "take the spoiling of our goods joyfully."

We were very glad to see Dr. and Mrs. Rife again. Our school work goes on as usual. There is nothing new to write about. We have had and are having some pretty warm weather. It seems as if my blood was at fever heat most of the time. I have been afflicted with boils for almost two months. That is the reason I have run away from home and work for a short time, to see if a little change would make me feel better. This is the third time I have had them since coming down here. * * * I often sigh for a place where we could go and cool off for a few weeks and then be able to return to our work. But that place is thousands of miles away and no way of getting to it without taking plenty of time and money, two things which are not plentiful in our lives.

L. E. Wilson.

Southern Branch of the W. B. M. P.

April 8th and 9th brings the time for the annual gathering of the missionary women of our denomination in Southern California, Tuesday, April 8th being the twelfth annual meeting of the Southern Branch, followed on Wednesday, April 9th, by the annual meeting of the Woman's Home Missionary Union.

Owing to circumstances unavoidable, these sessions, instead of being held in Santa Ana, will be held in the First church, Pasadena. The Pasadena ladies are already planning a warm welcome to delegates and friends.

Mrs. Thomas Barnes, 28 Valley street, Pasadena, is chairman of the Entertainment Committee, and desires to be in communication with all duly appointed delegates as early as possible, even those expecting to visit friends while in attendance upon the meetings.

Our by-laws for representation are as follows: Officers of the Branch, presidents of all Auxiliaries, members of the Branch not members of Auxiliaries, two delegates of each Auxiliary, and an additional delegate for twenty members or fraction of twenty over a membership of twenty-five, shall vote at all meetings of the Branch.

Any number of women contributing not less than two dollars annually through our treasury, and any organization of children or youth contributing not less than one dollar annually, in like manner, are auxiliary to the Branch.

Let each society report promptly to the Secretary of the Branch, Mrs. C. C. Thomas, 530 Bellefontaine St., Pasadena, telling her of their officers, members, interest, programs, and other matters. No blanks will be needed for this, each Secretary simply writing out the condition of her own society and mentioning these points. These reports should reach Mrs. Thomas not later than March 24th.

All money must be in the treasury (Mrs. S. E. Hughes, Pasadena, Treasurer), by April 1st, as the books close one week before the annual meeting.

Note—All Young People's Societies please send their reports to their department officer, Miss Aurelia Harwood, Ontario, who reports for them in the meeting, and their offerings to Mrs. Hughes, Treasurer.

Mrs. L. P. Watson, Ontario, and Mrs. E. M. Pease, Claremont, will also want to hear fully of work in their

departments, which are respectively the Children's Department and the Cradle Roll.

Let each Auxiliary do its part toward our \$2,500 aim this year, and not forget to have some share in the Contingent Fund for the better carrying on of the work.

For the Branch, *Mrs. J. H. Williams,*
Redlands, February 1, 1902. President.

Church News.

Northern California.

Oakland, First—Thirty persons united with this church last Sunday.

Oakland, Oak Chapel—There were five additions to the membership last Sunday.

Santa Cruz—Eighteen persons were welcomed into fellowship last Sunday, ten on confession.

San Francisco, Park—The congregations last Sunday were the largest at any time during the last two years. The morning congregation was largely represented in the evening. Prof. R. R. Lloyd is supplying the pulpit.

Benicia—At the special communion service last Sunday six were received into membership, five of them on confession. The fifteen days of Gospel meetings last month, chiefly conducted by Rev. Alfred W. Hare of Oak Chapel, have been a great spiritual blessing to the church and brought some into the kingdom.

San Francisco, Third—The pastor's salary has been increased three hundred dollars. The congregations continue to fill the house on Sunday evenings. New members are added at every communion. The Onward Club is a new organization of one hundred members, and is doing excellent work. Three other societies have been formed among the young people, the C. E. pledge has been revised and the Kingdom Extension Society perfected. The Sunday-school has a membership of 400. "The Elegy of Faith" is a new book by the pastor, and will appear in the "What is Worth While Series," published by Thomas Y. Crowell & Co., New York. It is now in press.

Southern California.

Los Angeles, Pico Heights.—On Wednesday eve, Jan. 29th, the official board of this church accepted the plans of L. R. Blair for their new church building. Plans are also made for a two-story parsonage, to be erected beside the church.

San Jacinto and Lakeview.—Rev. H. E. Merrill ministers to these two churches, twelve miles apart. At San Jacinto he has been since the first year, by call of the church, its permanent pastor. Lakeview calls him from year to year and has lately called him to continue as pastor for the fifth year. He is highly esteemed in both churches as a faithful and efficient steward of the Lord.

Los Angeles, First.—Plans were adopted for a new church building January 31st. It is to be built of wood and stone and to cost about \$75,000. The main auditorium will be 78x80, to seat 750, with a balcony to seat 420 and a Sunday-school room to seat 446, making a combined seating capacity of 1,606. By means of movable partitions the whole may be thrown into one auditorium, with every chair in full view of the pulpit.

Pasadena, First—The Day of Prayer for Colleges was observed by an afternoon prayer-meeting. The Young Woman's Missionary Society recently held an evening session to which the gentlemen were invited; an interesting talk was given by Dr. Atterbury of North China. The Thursday evening Bible class opens its seventh season February 6th. The subject for this winter's study will be the "Character of Christ," the first meeting to be given to a parlor talk by Rev. William Horace Day, on "What Did Christ Consider Important?"

Pasadena, Lake Avenue.—The church is enjoying a rich blessing as a result of the "Win One" idea, which is being pursued by the earnest workers. The prayers which have been offered for specific individuals are being answered. Four adults have come out for Christ within two weeks. Sunday was Decision Day. As a result of the prayers and personal work all the children in the main room of the Sunday-school, who had not already done so, signified a desire to start the Christian life. We believe we are only on the eve of a grand ingathering, for which the pastor and the members have been praying. God is certainly with us and answering prayer. We had a very unusual service Sunday morning. The pastor preached with great power on "Confessing Christ" and then asked for testimonies. Over thirty responded in fifteen minutes. It was a blessed service and a memorable day. The twenty-first birthday of Christian Endeavor was celebrated in the evening. Its special feature was Decision.

Nevada.

Reno, Nevada.—Here is an example of devotion worthy of record. A lady and her young grandson living ten miles distant are members and regular attendants of our church in Reno. On a recent very cold Sunday it happened that no team could be provided, but, not willing to miss the service, they walked six miles of the distance when, securing a horse and cart, they drove the remaining four miles, arriving in good season. They came in smiling and happy, their faces seeming to say, "Lord, I have loved the habitation of thy house, the place where thine honor dwelleth." Our people were favored last Sunday morning with a fine exposition of the 91st Psalm by Dr. J. E. Stubbs, President of the University, and in the evening with an excellent address by Mr. Albert D. Ayers, a young lawyer of Reno. The pastor is still quite ill.

Notes and Personals.

Next Monday, Rev. H. E. Jewett will read a paper at the Ministers' Meeting, entitled, "The Story of the Local Church."

The Congregationalist, happily, was misinformed when it included Dr. Samuel H. Willey in the list of those ministers who finished their earthly work in 1901. He approaches his eighty-first birthday in his usual health, and his presence in various assemblies of his brethren gives evidence of his continued interest and activity in all that relates to the kingdom of God on earth. Beloved and honored, he looks back upon fifty-three years of Christian service in California and looks forward, we hope, to years, not a few, of progress among our churches.

The Haywards Journal of recent date says: "The trustees of the Congregational church are planning im-

provements for their place of worship, which, when completed, will give their building the appearance of being new. A complete renovation will be made of the entire building, while in the church proper the pews will be replaced by opera-chairs. The pulpit will be raised, all the woodwork renewed, and a handsome new carpet put down. The windows will be changed and the walls kalsomined. These improvements have been planned for some time and the work on the same will begin shortly."

Some of the small churches are astonishing themselves; not many months ago the Fourth (Green Street) church in this city seriously thought of disbanding because of utter hopelessness. Last Monday evening at their annual meeting they were full of courage and hope. After the business was transacted they sat down to a bountiful dinner, and in their good cheer they subscribed \$250 themselves toward the needed repairs on the building. It was done spontaneously, and so cheerfully that no one felt it a burden. It began when one member to whom the church owed \$125 offered to cancel that and give \$100 if they would raise the \$1,000 necessary. They will push the canvass of the neighborhood vigorously, and expect to secure the whole sum. Rev. C. H. Stevens, the pastor, has the love and confidence of his people.

The dedication of the new building of the Sunset church last Sunday afternoon was a matter of unusual interest; the self-reliant spirit of the church made it so. We have become accustomed to small churches building away beyond their means, and then crying out for the rest of us to come and pay the debts, "for the honor of the denomination." This little body of consecrated workers have shown their right to be called a Congregational church by buying their lot on terms that they can meet, raising the money, and building the church without any debt, and at the dedication they asked for money to build an addition in the rear for the ladies' work and the primary department of the Sunday-school; they got what they desired, and were overwhelmed with joy when, instead of perhaps \$50, on which they had set their hopes, they raised \$225 in cash and pledges. They will build the addition and pay off the price of the lot, and go on their way rejoicing. Let other churches that want to build take pattern after them. The occasion of the dedication was wholly one of joy, being freed from that frequent question whether they would be able to pay the debts and keep the property. The church is a modest one, on a hill, where many homes are sure to be; the selection of the site appears to be a wise one, and the good judgment and earnest work of the members promise well for the future.

Inland Empire Letter.

By Iorwerth.

Mrs. Elliott and friends of her late husband have presented Woodcock Academy, Ahtanum, Wash., with four handsome chairs for the reception room. They are a memorial to the late Rev. J. E. Elliott, who died at Ahtanum fourteen years ago while serving the church as pastor. Sunday, January 26th, was one of great rejoicing for the church at Hillyard, because twenty persons united with the church, eleven on confession of faith. This is the largest accession the church ever had at one time and adds greatly to its strength and influence. The church is in every respect prosperous under the pastorate of Rev. F. C. Krause.

The annual bazaar of the Medical Lake church was, as usual, a great success, the profits amounting to \$110.

Rev. Jonathan Edwards has been compelled by family considerations to decide to close his labors with the Wardner, Idaho, church, on the 1st of April.

Rev. A. J. Smith, pastor of the Ahtanum church, has been conducting a series of meetings for two weeks, assisted a part of the time by Rev. H. P. James of North Yakima. Several have united with the church as a result of the meetings.

Pilgrim church, Spokane, held its annual meeting, January 28th, and the members of the church and congregation were well represented. It was in some respects a time of rejoicing over the work accomplished, especially the completion of the church building. All the reports were encouraging. It was found that the Ladies' Aid Society, now numbering nearly fifty members, had contributed nearly \$400 during the year.

Mr. Krause of Hillyard is spending this week at Newport, assisting Pastor Bradstreet in a series of meetings. Rev. F. E. Whitham of Ritzville has already begun to make preparations for the meeting of the local associations, to be held with his church in April. The prospects are favorable for the organization of a church and securing a building at Pomeroy, Columbia county. This is a strategic point where the work should be pushed.

Rev. A. R. Johnson is spending this week at Murray, Idaho. He finds a town of 600 people without any regular means of grace, excepting a small Sunday-school. Some of the people are anxious for organized Christian work. Preparations are going on to do placer mining on a large scale during the coming summer, which will doubtless double the population.

Concerning that "Study in Crime."

Editor of the Pacific: I have read your article on "A Study in Crime." What you say is interesting, but unintentionally I am sure, a little hard on Spokane. Those who know me will testify that I do not excuse municipal evils, but the statistics upon which your article is based are misleading. Some such statistics have been traveling around for about three years, and have been shown unworthy as the basis for a scientific study of crime.

Spokane appears as one of the cities having the largest arrests for crime, being proportionately three times as bad as New York or Chicago, according to the figures. To one knowing the cities the figures are startling and inconceivable. It is true many arrests are made here for crime. It is well known few criminals visiting Spokane escape our police force. Many of those arrested here come from the East and elsewhere, to escape arrest. These add to our criminal statistics. Once each month the unfortunates in the houses of ill-fame and the gamblers of this city assemble in the police court, and are fined. These appearances are counted as arrests. In New York and other cities this is not done, the police in many cities being openly charged with blackmailing such people, but not arresting them. To compare Spokane with other cities similar arrests should be made and counted.

Spokane seems to lead in arrests for intoxication, and the prohibition city of Bangor, Me., comes next, and each of these cities takes its position statistically, for the reason that drunkenness is not winked at in either city. I have traveled extensively in the United States, and am sure that equally prompt arrests for drunkenness would change the apparent exemption of other cities from this evil.

In a study comparing Spokane, Wash., with Bangor,

Me., concerning arrests for disorderly conduct and vagrancy, one cannot rest merely upon the figures given of arrests. Bangor is an old city corporated in 1834, and having in 1860 over 16,000 population, and now 22,000—a very slow development. Spokane in 1870 was the home of the Indians, and in 1881 “a stupid little village of 500.” Today it has over 45,000 inhabitants, and is surrounded by one of the greatest mining and one of the greatest agricultural regions in the world. Rapid increase in population and adjacent mining communities bring to Spokane frequently many people who, forming no permanent part of the population, are often arrested, running up criminal statistics to the discredit of the law-abiding population.

Spokane had, according to the statistics, quoted 26.38 arrests for vagrancy, and Bangor only .49. Bangor is a city away from the line of transcontinental travel. Spokane is 400 miles from the coast and over 1,400 miles from Minneapolis, and is the largest city between these points. It is the greatest railroad centre on the Pacific Coast, having three trans-continental lines, and rail connection with a fourth, not to mention the numerous branch lines. Thousands of men going West and East, many of them “break-beam riders,” drop off the trains to rest and beg. These vagrants from the ends of the earth are often promptly arrested. They add to our statistics. Were these transients deducted, the arrests for vagrancy in Spokane would probably be as small as in Bangor.

After two years' residence in Spokane I have no hesitation in saying that in educational facilities and municipal ideals this city averages with any western city of its size, and is vastly superior in these respects to some I could name.

Recently I saw in Eastern and California papers that snow had fallen here, cutting off communication between Spokane and the outside world. The facts are, the tail end of a wind storm, which nearer the coast was severe, disarranged some telegraph wires for a few hours in the mountains, and no snow has yet fallen here this winter. Last month and this month I personally picked buttercups on vacant lots in this city. So much for telegraphic reports and statistics. Sincerely yours,

George R. Wallace,

Pastor Westminster Congregational Church.

A Correction.

In the very interesting article by “I. Learned,” in The Pacific of January 23d, are some statements in regard to the Endicott church which the writer would not have made had he not been misinformed as to the facts. In justice to all concerned, those facts should be given publicly.

It is true that the mortgage has been paid. Active in raising the necessary funds were a Methodist, a Congregationalist—the leading member of the church—and a gentleman whose sympathies are with our church, but is not a member. The money was handed by the committee to the undersigned as the local representative of the C. C. B. S., and by him it was forwarded to New York. This committee did not take “this means to put the church into the control of another denomination.” They understood at the time that title would remain in the Congregational Church. The German Lutherans wished to purchase the building. They supposed that they could get title from the C. C. B. S. They raised \$600. The English-speaking people of the vicinity, regardless of denominational affiliations, realizing their indebtedness to the Congregational denomination for the free use of the

building for religious and social gatherings during many years, raised the money to pay the obligation, in order that the question of selling the building might be set at rest and that it might be kept permanently “for the use of the English-speaking people.” (For years our denominational representatives have tried to sell the edifice.)

Before the mortgage was released, before the money was paid, and before it was raised, the prime movers in the matter knew that the title would remain where it was until transferred by the Church.

The Lutherans who corresponded with the C. C. B. S. in regard to the property were referred to the local representative. He, with one of our pastors, who had served the Endicott church during 1901, thought the proposal made by the people of Endicott, to pay the mortgage, a good one. The society did not consent to destroy any tie. It received the money tendered, and it could not well have well done otherwise. It is not in the business of keeping its funds idle for the mere sake of holding ground of doubtful value. The Congregationalists interested in this transaction had no fears that the church would be lost in consequence. The discovery of the object in paying off the grant was not accidental. The matter was discussed by the committee from Endicott with Rev. G. H. Newman and the undersigned, in the home of the latter, for an hour or more, and the money was paid over on the express understanding that its payment would not affect the title in any way. The only misapprehension was that of the Lutherans, who supposed that they could purchase the building from the holder of the mortgage.

The action of the church in voting to remain Congregational is just what the writer supposed it would be.

H. P. James.

Married.

CLINES--POSTON.—In San Lorenzo, January 21, 1902, at the home of the bride's sister, Miss Della Cline and Mr. Elmer Ellsworth Poston, both of San Lorenzo, Calif., Rev. F. F. Pearse of San Lorenzo, Calif., officiating.

The Rev. Dr. Woodbury of the A. M. A. is in California in the interest of that work. A reception was given him Tuesday evening at the San Francisco Chinese Mission, a report of which will be published next week.

Armor-Plated Boys.

One of the chief means of protection to our great battleships are huge armor plates. It is important in these days that there should be armor-plated boys. A boy needs to be iron-clad on:

His lips—against the first taste of liquor.

His ears—against impure words.

His hands—against wrong-doing.

His feet—against going with bad company.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money.

His tongue—against evil speaking.

The Christian armor on her citizens gives more security to the nation than all the armor plates that are on her ships.—National Advocate.

That which hides sorrow for sin is sin itself. The more sin is cast out, the more sorrow enters.

When God leads into deep waters, it is that we may learn to cling to His hand.

Our Boys and Girls.

The First Day of School.

Nettie and Eva, Gracie and May,
Like a flock of bright birds hasten away.
"Ho! for our school commences today,"
Harry and Willie join in the lay.
"Good-by to mamma, good-bye to all,
Our dear old bell now to us calls."

Nettie and Eva, Gracie and May,
In aprons white, are on the way.
"Hurrah for school this happy day!"
Shout Harry and Willie, joining the lay.
And mamma smiles, and waves her hand
In sweet "Good-bys" to this dear band.

Nettie and Eva, Gracie and May,
May God send blessings every day
To guide you in the narrow way
That leads up to eternal day.
Harry and Willie, children all,
Be ready, when our "Master" calls.

—Mrs. Wheeler Hawley.

The Missing Five Cents.

Holding out his haid for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents and there ought to be twenty-two change, and there's only seventeen according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know about it is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hidden inside your coat sleeve?"

John looked down quickly and caught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that five-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—two important things for an errand boy. I think I'll try you, young man, without looking further."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you would have done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."
—Pansy.

What a Horse Would Say if He Could Speak.

Don't hitch me to an iron post or railing when the mercury is below freezing. I need the skin on my tongue.

Don't leave me hitched in my stall at night with a big cob right where I must lie down. I am tied and can't select a smooth place.

Don't compel me to eat more salt than I want by mixing it with my oats. I know better than any other animal how much I need.

Don't think because I go free under the whip I don't get tired. You, too, would move up if under the whip.

Don't think because I am a horse ironweeds and briars won't hurt my hay.

Don't whip me when I get frightened along the road, or I will expect it next time and maybe make trouble.

Don't trot me up hill, for I have to carry you and the buggy and myself, too. Try it yourself some time; run up with a big load.

Don't keep my stable very dark, for when I go out into the light my eyes are injured, especially if snow be on the ground.

Don't say "whoa" unless you mean it. Teach me to stop at the word. It may check me if the lines break and save running away and a smash-up.

Don't make me drink ice-cold water, nor put a frosty bit in my mouth. Warm the bit by holding it a half-minute against the body.

Don't forget to file my teeth when they get jagged and I cannot chew my food. When I get lean it is a sign my teeth want filing.

Don't forget the old Book, that is a friend to all the oppressed, that says: "A merciful man is merciful to his beast."—Farm Journal.

A Young Man's Best Capital.

The best capital a young man can start in life with is good health, fair intelligence, sound morals, and industry. He must be self-reliant, depending upon his own energies for success. The man who depends upon somebody else for his opinions and what to do, always keeps on depending, and is dependent. The greatest heroes of the battle-field—Napoleon, Hannibal, Cromwell, Wellington, Grant, Sherman, Lee, Jackson, and others—the greatest orators and statesmen, were men who were self-reliant and made fame and fortune. Their self-reliance, moral courage, and bravery were their capital. In business, as in most anything else, success is the path of common sense; nothing can come by luck, but what we make ourselves, through or by our own independent energies. The boy or man, when he feels that he has his own way to make, and depends upon his own exertions, gets to the front and never dies in a poorhouse. Necessity is to many the spur that sets the energies in motion, and when it does not urge a man onward in the right he falls by the wayside. What we achieve ourselves makes us honored and respected. When you build for yourself you aid society. A man should be judged by what he does, not by what his father did. He should strive to maintain his reputation and position in justice to his family and society. Many of the greatest fortunes ever accumulated were secured by honest endeavor, perseverance, and good, common, practical sense. They relied upon themselves. Self-reliance, when governed by sound morality and judgment, develops all the attributes necessary to bring success in almost anything that the possessor is fitted to achieve.—Lutheran Observer.

The Secret of a Happy Day.

BY FRANCIS RIDLEY HAVERGAL.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His Word,
Watching, that His voice may be
Clearly heard;
Just to tell Him everything
As it rises,
And at once to Him to bring
All surprises;
Just to listen, and to say,
Where you cannot miss his voice,
"This is all!" and thus today,
Trusting Him, you shall rejoice.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey;
Just to know the needed grace
He bestoweth
Every bar of time and place
Overfloweth;
Just to take thy orders straight
From the Master's own command;
Blessed day, when thus we wait
Always at our Sovereign's hand!

Just to leave in His dear hand
Little things—
All we cannot understand,
All that stings;
Just to let Him take the care
Scarcely pressing,
Finding all we let Him bear
Changed to blessing;
This is all! and yet the way
Marked by Him who loves thee best—
Secret of a happy day,
Secret of His promised rest.

Humorists.

Hungry Howard: "Say, mister, I ain't had a square meal fer t'ree days."
Jonesby: "Shake, old man. My wife can't cook either."—Chicago News.

"Lovely, dear, lovely!" said the artist's wife. "But I think those sheep look too much like clouds—er—that is—of course, darling—unless they are clouds!"—Youth's Companion.

Nubbs: "He went into the editor's office like a roaring lion and came out like a postage stamp." Bubbs: "How was that?" Nubbs: "Licked!"—Detroit Free Press.

Towne: "I see Gayman had to pay Miss Koy \$25,000 for breach of promise."
Browne: "Yes, and now he's trying to marry her for her money."—Philadelphia Press.

"Well, what on earth did he marry for?"
"For sympathy."
"And he didn't get even that?"
"Oh, yes, from his friends!"—Philadelphia Press.



**Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts**

Small man: "Yes, sir, he's a contemptible scoundrel, and I told him so."
Big Man: "Did he knock you down?"
Small Man: "No; I told him—er—through the telephone."—The Sketch.

"What is a conjunction?" asked the teacher. "That which joins together," was the prompt reply. "Give an illustration," said the teacher. The up-to-date girl hesitated and blushed. "The marriage service," she said, at last.—Chicago Post.

A wife sought to comfort her husband, who was suffering from gout in one of his feet, by exhorting him to reflect on worse situations. "Think," said she, "what the gout would be if you were a thousand-legged worm."—Ram's Horn.

Ethel (to her younger brother, who had been whipped): "Don't mind, brother, don't mind."

Brother (between sobs): "That's just what I was licked for."—Methodist Advocate Journal.

Some ladies made their appearance at a papal reception, to the grave displeasure of the Pope, in ball-room dress. A well-known cardinal was instructed to apprise these offenders of their breach of etiquette. The cardinal thus fulfilled his somewhat delicate mission: "The pope," he said, "is old-fashioned, and does not like decollete dresses; but I am quite accustomed to them, for I have been so much among savages when a missionary that I do not mind them."—Christian Advocate.

Some Notable Trees.

The sweetest tree of all (yew).
Tree left after a fire (ash).
The tree that is two (pear).
Historian's tree (date).
Dancing tree (caper).
Tree that grows by the sea (beech).
Natural healer tree (balsam).
Negro tree (black oak).
Tree for winter wear (fir).
Mourner's tree (pine).
Carpenter's tree (plane).

Dandy tree (spruce).
Tree that is an insect (locust).
Part of a glove (palm).
Tree that fastens your clothing (button-wood).
Barking tree (dogwood).
Name of an author (hawthorn).
Lame tree (hobblebush).
Tree that might preach (elder).
Well-seasoned tree (pepper).
The bewitching tree (witch hazel).
Tree that don't pay its bills (willow—will owe).
Weaver (spindle-tree).
Stone tree (rock maple).
Ball-player (pitch pine).
Housecleaner (scrub oak).
Foreign tree (Norway spruce).
The tree that is nice to kiss (tulip tree).
—S. S. Times.

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.

50 YEARS' EXPERIENCE

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HELPLESS.

The man trussed up so that he can neither move hand nor foot is in his helplessness a fair type of many a man affected by rheumatism. Often the disease only partially disables, and with crutch and cane the sufferer hobbles painfully about.

Rheumatism can be cured by the use of Dr. Pierce's Golden Medical Discovery. This great blood purifying medicine eliminates the poisons which cause the disease. It increases the activity of the blood-making glands, and so increases the purity and abundance of the blood supply, thus giving vigor and vitality to all organs of the body which depend for their health on plenty of pure blood. It builds up the body with firm flesh instead of flabby fat. The "Discovery" contains neither alcohol nor narcotics.

"I had been troubled with rheumatism for twelve years, so bad at times I could not leave my bed," writes Mr. R. J. McKnight, of Cades, Williamsburg Co., S. C. "I was badly crippled. Tried many doctors, and two of them gave me up to die. None of them did me much good. The pains in my back, hips and legs (and at times in my head), would nearly kill me. My appetite was very bad. Everybody who saw me said I must die. I took five bottles of the 'Golden Medical Discovery' and four vials of the 'Pellets,' and to-day my health is good after suffering twelve years with rheumatism."

Doctor Pierce's Pleasant Pellets assist the action of the "Discovery."



I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table and see that with proper care you dress body and mind before them daily. After the dressing is once over for the day think no more about it.—Ruskin.

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GOD'S DOORS.

God has many doors into human life. Some are grand portals, which seem not unworthy of the visitor—days of Pentecost, or of the burning bush, when the surroundings seem to bear witness to his presence. But he comes also by all sorts of much-used everyday and insignificant entrances, to mingle the grace of his presence with the humdrum duties and workaday employments of his people. He can help a woman to nurse a sick child or a laborer to plow a clay field, as certainly as a martyr to bear the fire, or an apostle to preach the word. He rejects lovingly our measures of great and small, that he may infuse his greatness into the petty duties and patiences of his people's lives. He owns the cup of cold water given for his sake, as amply as the surrender of an estate to his service. Let us not, therefore, be Christians as to the few great things of our lives and atheists as to the many small things which fill up a far greater space of them. God is in both, waiting for the glory we can give him in them.—Sunday School Times.

NO MAN LIVETH TO HIMSELF.

However rich a man is, he cannot do without some other man. There are times when it is so dark that even the outputting of the hand is a gospel. O, to feel a holding hand, a familiar grip! It makes the darkness light; it brings sustenance to the soul. We cannot do without one another. The weakest may help the strongest. Paul said, "Brethren, pray for us." There is the mightiest man in the Church asking some man and woman to pray for him when the water is deep and cold and the night dark. Let the very humblest man know that he may one day have it in his power to help the strongest man he

has ever known. It may not be in any grand and dramatic way. A child can open the gate for a horseman; a mouse, may set a lion at liberty.—Dr. Joseph Parker.

Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts the soft and patient lamb; of all fowls the mild and guileless dove. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush—a humble, slender, abject shrub; as if he would by these elections check the conceited arrogance of man.—Owen Feltham.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—Charles Haddon Spurgeon.

"A LITTLE COLD, YOU KNOW," will become a great danger if it be allowed to reach down from the throat to the lungs. Nip the peril in the bud with Allen's Lung Balsam, a sure remedy containing no opium.

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THE DYING GIRL.

I once went to see a dying girl whom the world had roughly treated. She never had a father; she never knew her mother. Her home had been the poorhouse, her couch the hospital cot, and yet, as she staggered in her weakness there, she picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master's garment, and had learned the new song. And I never trembled in the presence of majesty as in the majesty of her presence as she came near the crossing.

"Oh, sir," she said, "God sends his angels. I read in his word, 'Are they not ministering spirits, sent forth to minister to them who shall be the heirs of salvation?' And when I am lying in my cot, they stand about me on this floor, and when the heavy darkness comes

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and this poor side aches so severely he comes, for he says, 'Lo, I am with you,' and I sleep, I rest."—Bishop C. H. Fowler.

AN INDIAN PRAYER.

Miss Mary P. Lord, a teacher among the Sioux Indians, relates the following touching incident in the "Christian Press":

"An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older, who was a Christian.

"'Father,' said the little girl, 'little sister is going to heaven tonight. Let me pray.' As she said this she knelt at her father's knee, and this sweet little prayer fell from her lips:

"'Father God, little sister is coming to see you tonight. Please open the door softly and let her in. Amen.'"

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